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Maidstone
1893

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Theosophical Siftings.

(T. P. S.)

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"LUCIFER" TO THE ARCHBISHOP OF CANTERBURY, GREETING!

MY LORD PRIMATE OF ALL ENGLAND,—

WE make use of an open letter to your Grace as a vehicle to convey to you, and through you, to the clergy, to their flocks, and to Christians generally—who regard us as the enemies of Christ—a brief statement of the position which Theosophy occupies in regard to Christianity, as we believe that the time for making that statement has arrived.

Your Grace is no doubt aware that Theosophy is not a religion, but a philosophy at once religious and scientific ; and that the chief work, so far, of the Theosophical Society has been to revive in each religion its own animating spirit, by encouraging and helping enquiry into the true significance of its doctrines and observances. Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no other than Theosophy—the Secret Doctrine of the ages ; which, diluted and disguised to suit the capacity of the multitude, and the requirements of the time, has formed the living kernel of all religions. The Theosophical Society has branches respectively composed of Buddhists, Hindoos, Mahomedans, Parsees, Christians, and Freethinkers, who work together as brethren on the common ground of Theosophy ; and it is precisely because Theosophy is not a religion, nor can for the multitude supply the place of a religion, that the success of the Society has been so great, not merely as regards its growing membership and extending influence, but also in respect to the performance of the work it has undertaken—the revival of spirituality in religion, and the cultivation of the sentiment of BROTHERHOOD among men.

We Theosophists believe that a religion is a natural incident in the

life of man in his present stage of development; and that although, in rare cases, individuals may be born without the religious sentiment, a community must have a religion, that is to say, *a uniting bond*—under penalty of social decay and material annihilation. We believe that no religious doctrine can be more than an attempt to picture to our present limited understandings, in the terms of our terrestrial experiences, great cosmical and spiritual truths, which in our normal state of consciousness we vaguely *sense*, rather than actually perceive and comprehend; and a revelation, if it is to reveal anything, must necessarily conform to the same earth-bound requirements of the human intellect. In our estimation, therefore, no religion can be absolutely true, and none can be absolutely false. A religion is true in proportion as it supplies the spiritual, moral and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral and intellectual portion of man's nature. And the transcendentally spiritual ideas of the ruling powers of the Universe entertained by an Oriental sage would be as false a religion for the African savage as the grovelling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both represent the highest ideas attainable by the respective individuals of the same cosmico-spiritual facts, which can never be known in their reality by man while he remains but man.

Theosophists, therefore, are respectors of all the religions, and for the religious ethics of Jesus they have profound admiration. It could not be otherwise, for these teachings which have come down to us are the same as those of Theosophy. So far, therefore, as modern Christianity makes good its claim to be the *practical* religion taught by Jesus, Theosophists are with it heart and hand. So far as it goes contrary to those ethics, pure and simple, Theosophists are its opponents. Any Christian can, if he will, compare the Sermon on the Mount with the dogmas of his church, and the spirit that breathes in it, with the principles that animate this Christian civilisation and govern his own life; and then he will be able to judge for himself how far the religion of Jesus enters into his Christianity, and how far, therefore, he and Theosophists are agreed. But professing Christians, especially the clergy, shrink from making this comparison. Like merchants who fear to find themselves bankrupt, they seem to dread the discovery of a discrepancy in their accounts which could not be made good by placing material assets as a set-off to spiritual liabilities. The comparison between the teachings of Jesus and the doctrines of the churches has, however, frequently been made—and often with great learning and critical acumen—both by those who would abolish Christianity and those who would reform it; and the aggregate result of these comparisons, as your Grace must be well aware, goes to prove that in almost every point the doctrines of the churches and the practices of Christians are *in direct opposition to the teachings of Jesus.*

We are accustomed to say to the Buddhist, the Mahomedan, the Hindoo, or the Parsee: "The road to Theosophy lies, for you, through your own religion." We say this because those creeds possess a deeply philosophical and esoteric meaning, explanatory of the allegories under which they are presented to the people; but we cannot say the same thing to Christians. The successors of the Apostles never recorded the *secret doctrine* of Jesus—the "mysteries of the kingdom of Heaven"—which it was given to them (his apostles) alone to know.* These have been suppressed, made away with, destroyed. What have come down upon the stream of time are the maxims, the parables, the allegories and the fables which Jesus expressly intended for the spiritually deaf and blind to be revealed later to the world, and which modern Christianity either takes all literally, or interprets according to the fancies of the Fathers of the secular church. In both cases they are like cut flowers: they are severed from the plant on which they grew, and from the root whence that plant drew its life. Were we, therefore, to encourage Christians, as we do the votaries of other creeds, to study their own religion for themselves, the consequence would be, not a knowledge of the meaning of its mysteries, but either the revival of mediæval superstition and intolerance, accompanied by a formidable outbreak of mere lip-prayer and preaching—such as resulted in the formation of the 239 Protestant sects of England alone—or else a great increase of scepticism, for Christianity has no esoteric foundation known to those who profess it. For even you, my Lord Primate of England, must be painfully aware that you know absolutely no more of those "mysteries of the kingdom of Heaven" which Jesus taught his disciples, than does the humblest and most illiterate member of your church.

It is easily understood, therefore, that Theosophists have nothing to say against the policy of the Roman Catholic Church in forbidding, or of the Protestant churches in discouraging, any such private enquiry into the meaning of the "Christian" dogmas as would correspond to the esoteric study of other religions. With their present ideas and knowledge, professing Christians are not prepared to undertake a critical examination of their faith, with a promise of good results. Its inevitable effect would be to paralyze rather than stimulate their dormant religious sentiments; for biblical criticism and comparative mythology have proved conclusively—to those, at least, who have no vested interests, spiritual or temporal, in the maintenance of orthodoxy—that the Christian religion, as it now exists, is composed of the husks of Judaism, the shreds of paganism, and the ill-digested remains of gnosticism and neo-platonism. This curious conglomerate which gradually formed itself round the recorded sayings (λογια) of Jesus, has, after the lapse of ages, now begun to disintegrate, and to crumble away from the pure and precious gems of Theosophic truth which it has so long over-

* S. Mark, iv. 11; Matthew, xiii. 11; Luke, viii. 10.

lain and hidden, but could neither disfigure nor destroy. Theosophy not only rescues these precious gems from the fate that threatens the rubbish in which they have been so long embedded, but saves that rubbish itself from utter condemnation; for it shows that the result of biblical criticism is far from being the ultimate analysis of Christianity, as each of the pieces which compose the curious mosaics of the Churches once belonged to a religion which had an esoteric meaning. It is only when these pieces are restored to the places they originally occupied that their hidden significance can be perceived, and the real meaning of the dogmas of Christianity understood. To do all this, however, requires a knowledge of the Secret Doctrine as it exists in the esoteric foundation of other religions; and this knowledge is not in the hands of the Clergy, for the Church has hidden, and since lost, the keys.

Your Grace will now understand why it is that the Theosophical Society has taken for one of its three "objects" the study of those Eastern religions and philosophies, which shed such a flood of light upon the inner meaning of Christianity; and you will, we hope, also perceive that in so doing, we are acting not as the enemies, but as the friends of the religion taught by Jesus—of true Christianity, in fact. For it is only through the study of those religions and philosophies that Christians can ever arrive at an understanding of their own beliefs, or see the hidden meaning of the parables and allegories which the Nazarene told to the spiritual cripples of Judea, and by taking which, either as matters of fact or as matters of fancy, the Churches have brought the teachings themselves into ridicule and contempt, and Christianity into serious danger of complete collapse, undermined as it is by historical criticism and mythological research, besides being broken by the sledge-hammer of modern science.

Ought Theosophists themselves, then, to be regarded by Christians as their enemies, because they believe that orthodox Christianity is, on the whole, opposed to the religion of Jesus; and because they have the courage to tell the Churches that they are traitors to the MASTER they profess to revere and serve? Far from it, indeed. Theosophists know that the same spirit that animated the words of Jesus lies latent in the hearts of Christians, as it does naturally in all men's hearts. Their fundamental tenet is the Brotherhood of Man, the ultimate realisation of which is alone made possible by that which was known long before the days of Jesus as "the Christ spirit." This spirit is even now potentially present in all men, and it will be developed into activity when human beings are no longer prevented from understanding, appreciating and sympathising with one another by the barriers of strife and hatred erected by priests and princes. We know that Christians in their lives frequently rise above the level of their Christianity. All Churches contain many noble, self-sacrificing, and virtuous men and women, eager to do good in their generation according to their lights and opportunities

and full of aspirations to higher things than those of earth—followers of Jesus in spite of their Christianity. For such as these, Theosophists feel the deepest sympathy ; for only a Theosophist, or else a person of your Grace's delicate sensibility and great theological learning, can justly appreciate the tremendous difficulties with which the tender plant of natural piety has to contend, as it forces its root into the uncongenial soil of our Christian civilization, and tries to blossom in the cold and arid atmosphere of theology. How hard, for instance, must it not be to "love" such a God as that depicted in a well-known passage by Herbert Spencer :

"The cruelty of a Fijian God, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small, compared to the cruelty of a God who condemns men to tortures which are eternal. . . . The visiting on Adam's descendants through hundreds of generations, of dreadful penalties for a small transgression which they did not commit, the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of, and the effecting of reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence."

("Religion : a Retrospect and a Prospect.")

Your Grace will say, no doubt, that Jesus never taught the worship of such a god as that. Even so say we Theosophists. Yet that is the very god whose worship is officially conducted in Canterbury Cathedral, by you, my Lord Primate of England ; and your Grace will surely agree with us that there must indeed be a divine spark of religious intuition in the hearts of men, that enables them to resist so well as they do, the deadly action of such poisonous theology.

If your Grace, from your high pinnacle, will cast your eyes around, you will behold a christian civilisation in which a frantic and merciless battle of man against man is not only the distinguishing feature, but the acknowledged principle. It is an accepted scientific and economic axiom to-day, that all progress is achieved through the struggle for existence and the survival of the fittest ; and the fittest to survive in this Christian civilization are not those who are possessed of the qualities that are recognised by the morality of every age to be the best—not the generous, the pious, the noble-hearted, the forgiving, the humble, the truthful, the honest, and the kind—but those who are strongest in selfishness, in craft, in hypocrisy, in brute force, in false pretence, in unscrupulousness in cruelty, and in avarice. The spiritual and the altruistic are "the weak," whom the "laws" that govern the universe give as food to the egoistic and material—"the strong." That "might is right" is the only legitimate conclusion, the last word of the 19th century ethics, for the world has become one huge battlefield, on which "the fittest" descend like vultures to tear out the eyes and the hearts of those who have fallen

in the fight. Does religion put a stop to the battle? Do the churches drive away the vultures, or comfort the wounded and the dying? Religion does not weigh a feather in the *world* at large to-day, when worldly advantage and selfish pleasures are put in the other scale; and the churches are powerless to revivify the religious sentiment among men, because their ideas, their knowledge, their methods, and their arguments are those of the Dark Ages. My Lord Primate, your Christianity is five hundred years behind the times.

So long as men disputed whether this god or that god was the true one, or whether the soul went to this place or that one after death, you, the clergy, understood the question, and had arguments at hand to influence opinion—by syllogism or torture, as the case might require; but now it is the existence of any such being as God, at all, or of any kind of immortal spirit, that is questioned or denied. Science invents new theories of the Universe which contemptuously ignore the existence of any god; moralists establish theories of ethics and social life in which the non-existence of a future life is taken for granted; in physics, in psychology, in law, in medicine, the one thing needful in order to entitle any teacher to a hearing is that no reference whatever should be contained in his ideas either to a Providence, or to a soul. The world is being rapidly brought to the conviction that god is a mythical conception, which has no foundation in fact, or place in Nature; and that the immortal part of man is the silly dream of ignorant savages, perpetuated by the lies and tricks of priests, who reap a harvest by cultivating the fears of men that their mythical God will torture their imaginary souls to all eternity, in a fabulous Hell. In the face of all these things the clergy stand in this age dumb and powerless. The only answer which the Church knew how to make to such "objections" as these, were *the rack and the faggot;* and she cannot use that system of logic *now.*

It is plain that if the God and the soul taught by the churches be imaginary entities, then the Christian salvation and damnation are mere delusions of the mind, produced by the hypnotic process of assertion and suggestion on a magnificent scale, acting cumulatively on generations of mild "hysteriacs." What answer have you to such a theory of the Christian religion, except a repetition of assertions and suggestions? What ways have you of bringing men back to their old beliefs but by reviving their old habits? "Build more churches, say more prayers, establish more missions, and your faith in damnation and salvation will be revived, and a renewed belief in God and the soul will be the necessary result." That is the policy of the churches, and their only answer to agnosticism and materialism. But your Grace must know that to meet the attacks of modern science and criticism with such weapons as assertion and habit, is like going forth against magazine guns, armed with boomerangs and leather shields. While, however, the progress of ideas and the increase of knowledge are undermining the popular theology, every

discovery of science, every new conception of European advanced thought, brings the 19th century mind nearer to the ideas of the Divine and the Spiritual, known to all esoteric religions and to Theosophy.

The Church claims that Christianity is the only true religion, and this claim involves two distinct propositions, namely, that Christianity is true religion, and that there is no true religion except Christianity. It never seems to strike Christians that God and Spirit could possibly exist in any other form than that under which they are presented in the doctrines of their church. The savage calls the missionary an Atheist, because he does not carry an idol in his trunk ; and the missionary, in his turn, calls everyone an Atheist who does not carry about a fetish in his mind ; and neither savage nor Christian ever seem to suspect that there may be a higher idea than their own of the great hidden power that governs the Universe, to which the name of "God" is much more applicable. It is doubtful whether the churches take more pains to prove Christianity "true," or to prove that any other kind of religion is necessarily "false ;" and the evil consequences of this, their teaching, are terrible. When people discard dogma they fancy that they have discarded the religious sentiment also, and they conclude that religion is a superfluity in human life—a rendering to the clouds of things that belong to earth, a waste of energy which could be more profitably expended in the struggle for existence. The materialism of this age is, therefore, the direct consequence of the Christian doctrine that there is no ruling power in the Universe, and no immortal Spirit in man except those made known in Christian dogmas. The Atheist, my Lord Primate, is the bastard son of the Church.

But this is not all. The churches have never taught men any other or higher reason why they should be just and kind and true than the hope of reward and the fear of punishment, and when they let go their belief in Divine caprice and Divine injustice the foundations of their morality are sapped. They have not even natural morality to consciously fall back upon, for Christianity has taught them to regard it as worthless on account of the natural depravity of man. Therefore self-interest becomes the only motive for conduct, and the fear of being found out, the only deterrent from vice. And so, with regard to morality as well as to God and the soul, Christianity pushes men off the path that leads to knowledge, and precipitates them into the abyss of incredulity, pessimism and vice. The last place where men would now look for help from the evils and miseries of life is the Church, because they know that the building of churches and the repeating of litanies influence neither the powers of Nature nor the councils of nations ; because they instinctively feel that when the churches accepted the principle of expediency they lost their power to move the hearts of men, and can now only act on the external plane, as the supporters of the policeman and the politician.

The function of religion is to comfort and encourage humanity in its life-long struggle with sin and sorrow. This it can do only by presenting mankind with noble ideals of a happier existence after death, and of a worthier life on earth, to be won in both cases by conscious effort. What the world now wants is a Church that will tell it of Deity, or the immortal principle in man, which will be at least on a level with the ideas and knowledge of the times. Dogmatic Christianity is not suited for a world that reasons and thinks, and only those who can throw themselves into a mediæval state of mind, can appreciate a Church whose religious (as distinguished from its social and political) function is to keep God in good humour while the laity are doing what they believe he does not approve; to pray for changes of weather; and occasionally, to thank the Almighty for helping to slaughter the enemy. It is not "medicine men," but spiritual guides that the world looks for to-day—a "clergy" that will give it ideals as suited to the intellect of this century, as the Christian Heaven and Hell, God and the Devil, were to the ages of dark ignorance and superstition. Do, or can, the Christian clergy fulfil this requirement? The misery, the crime, the vice, the selfishness, the brutality, the lack of self-respect and self-control, that mark our modern civilization, unite their voices in one tremendous cry, and answer—NO!

What is the meaning of the reaction against materialism, the signs of which fill the air to-day? It means that the world has become mortally sick of the dogmatism, the arrogance, the self-sufficiency, and the spiritual blindness of modern science—of that same Modern Science which men but yesterday hailed as their deliverer from religious bigotry and Christian superstition, but which, like the Devil of the monkish legends, requires, as the price of its services, the sacrifice of man's immortal soul. And meanwhile, what are the Churches doing? The Churches are sleeping the sweet sleep of endowments, of social and political influence, while the world, the flesh, and the devil, are appropriating their watch-words, their miracles, their arguments, and their blind faith. The Spiritualists—oh! Churches of Christ—have stolen the fire from your altars to illumine their séance rooms; the Salvationists have taken your sacramental wine, and make themselves spiritually drunk in the streets; the Infidel has stolen the weapons with which you vanquished him once, and triumphantly tells you that "What you advance, has been frequently said before." Had ever clergy so splendid an opportunity? The grapes in the vineyard are ripe, needing only the right labourers to gather them. Were you to give to the world some proof, on the level of the present intellectual standard of probability, that Deity—the immortal Spirit in man—has a real existence as a fact in Nature, would not men hail you as their saviour from pessimism and despair, from the maddening and brutalizing thought that there is no other destiny for man but an eternal blank, after a few short years of bitter toil and sorrow?—aye;

as their saviours from the panic-stricken fight for material enjoyment and worldly advancement, which is the direct consequence of believing this mortal life to be the be-all and end-all of existence?

But the Churches have neither the knowledge nor the faith needed to save the world, and perhaps your Church, my Lord Primate, least of all, with the mill-stone of £8,000,000 a year hung round its neck. In vain you try to lighten the ship by casting overboard the ballast of doctrines which your forefathers deemed vital to Christianity. What more can your Church do now, than run before the gale with bare poles, while the clergy feebly endeavour to putty up the gaping leaks with the "revised version," and by their social and political deadweight try to prevent the ship from capsizing, and its cargo of dogmas and endowments from going to the bottom?

Who built Canterbury Cathedral, my Lord Primate? Who invented and gave life to the great ecclesiastical organisation which makes an Archbishop of Canterbury possible? Who laid the foundation of the vast system of religious taxation which gives you £15,000 a year and a palace? Who instituted the forms and ceremonies, the prayers and litanies, which, slightly altered and stripped of art and ornament, make the liturgy of the Church of England? Who wrested from the people the proud titles of "reverend divine" and "Man of God" which the clergy of your Church so confidently assume? Who, indeed, but the Church of Rome! We speak in no spirit of enmity. Theosophy has seen the rise and fall of many faiths, and will be present at the birth and death of many more. We know that the lives of religions are subject to law. Whether you inherited legitimately from the Church of Rome, or obtained by violence, we leave you to settle with your enemies and with your conscience; for our mental attitude towards your Church is determined by its intrinsic worthiness. We know that if it be unable to fulfil the true spiritual function of a religion, it will surely be swept away, even though the fault lie rather in its hereditary tendencies, or in its environments, than in itself.

The Church of England, to use a homely simile, is like a train running by the momentum it acquired before steam was shut off. When it left the main track, it got upon a siding that leads nowhere. The train has nearly come to a standstill, and many of the passengers have left it for other conveyances. Those that remain are for the most part aware that they have been depending all along upon what little steam was left in the boiler when the fires of Rome were withdrawn from under it. They suspect that they may be only playing at train now; but the engineer keeps blowing his whistle and the guard goes round to examine the tickets, and the breaksmen rattle their breaks, and it is not such bad fun after all. For the carriages are warm and comfortable and the day is cold, and so long as they are tipped all the company's servants are very obliging. But those who know where they want to go, are not so contented.

For several centuries the Church of England has performed the difficult feat of blowing hot and cold in two directions at once—saying to the Roman Catholics "Reason!" and to the Sceptics "Believe!" It was by adjusting the force of its two-faced blowing, that it has managed to keep itself so long from falling off the fence. But now the fence itself is giving way. Disendowment and disestablishment are in the air. And what does your Church urge in its own behalf? Its usefulness. It is *useful* to have a number of educated, moral, unworldly men, scattered all over the country, who prevent the world from utterly forgetting the name of religion, and who act as centres of benevolent work. But the question now is no longer one of repeating prayers, and giving alms to the poor, as it was five hundred years ago. The people have come of age, and have taken their thinking and the direction of their social, private and even spiritual affairs into their own hands, for they have found out that their clergy know no more about "things of Heaven" than they do themselves.

But the Church of England, it is said, has become so liberal that all ought to support it. Truly, one can go to an excellent imitation of the mass, or sit under a virtual Unitarian, and still be within its fold. This beautiful tolerance, however, only means that the Church has found it necessary to make itself an open common, where every one can put up his own booth, and give his special performance if he will only join in the defence of the endowments. Tolerance and liberality are contrary to the laws of the existence of any church that believes in divine damnation, and their appearance in the Church of England is not a sign of renewed life, but of approaching disintegration. No less deceptive is the energy evinced by the Church in the building of churches. If this were a measure of religion what a pious age this would be! Never was dogma so well housed before, though human beings may have to sleep by thousands in the streets, and to literally starve in the shadow of our majestic cathedrals, built in the name of Him who had not where to lay His head. But did Jesus tell you, your Grace, that religion lay not in the hearts of men, but in temples made with hands? You cannot convert your piety into stone and use it in your lives; and history shows that petrifaction of the religious sentiment is as deadly a disease as ossification of the heart. Were churches, however, multiplied a hundred fold, and were every clergyman to become a centre of philanthropy, it would only be substituting the work that the poor require from their fellow men but not from their spiritual teachers, for that which they ask and cannot obtain. It would but bring into greater relief the spiritual barrenness of the doctrines of the Church.

The time is approaching when the clergy will be called upon to render an account of their stewardship. Are you prepared, my Lord Primate, to explain to YOUR MASTER why you have given His children stones, when they cried to you for bread? You smile in your

fancied security. The servants have kept high carnival so long in the inner chambers of the Lord's house, that they think He will surely never return. But He told you He would come as a thief in the night; and lo! He is coming already in the hearts of men. He is coming to take possession of His Father's kingdom there, where alone His kingdom is. But you know Him not! Were the Churches themselves not carried away in the flood of negation and materialism which has engulfed Society, they would recognise the quickly growing germ of the Christ-spirit in the hearts of thousands, whom they now brand as infidels and madmen. They would recognise there the same spirit of love, of self-sacrifice, of immense pity for the ignorance, the folly, and the sufferings of the world, which appeared in its purity in the heart of Jesus, as it had appeared in the hearts of other Holy Reformers in other ages; and which is the light of all true religion, and the lamp by which the Theosophists of all times have endeavoured to guide their steps along the narrow path that leads to salvation—the path which is trodden by every incarnation of CHRISTOS or the SPIRIT OF TRUTH.

And now, my Lord Primate, we have very respectfully laid before you the principal points of difference and disagreement between Theosophy and the Christian Churches, and told you of the oneness of Theosophy and the teachings of Jesus. You have heard our profession of faith, and learned the grievances and plaints which we lay at the door of dogmatic Christianity. We, a handful of humble individuals, possessed of neither riches nor worldly influence, but strong in our knowledge, have united in the hope of doing the work which you say that your MASTER has allotted to you, but which is so sadly neglected by that wealthy and domineering colossus—the Christian Church. Will you call this presumption, we wonder? Will you, in this land of free opinion, free speech, and free effort, venture to accord us no other recognition than the usual *anathema*, which the Church keeps in store for the reformer? Or may we hope that the bitter lessons of experience, which that policy has afforded the Churches in the past, will have altered the hearts and cleared the understandings of her rulers; and that the coming year, 1888, will witness the stretching out to us of the hand of Christians in fellowship and goodwill? This would only be a just recognition that the comparatively small body called the Theosophical Society is no pioneer of the Anti-Christ, no brood of the Evil one, but the practical helper, perchance the saviour, of Christianity, and that it is only endeavouring to do the work that Jesus, like Buddha, and the other "sons of God" who preceded him, has commanded all his followers to undertake, but which the Churches, having become dogmatic, are entirely unable to accomplish.

And now, if your Grace can prove that we do injustice to the Church of which you are the Head, or to popular Theology, we promise to acknowledge our error publicly. But—"SILENCE GIVES CONSENT."

The Theosophical Society

was founded in 1875, and has its headquarters at Adyar, Madras, India. Its objects are :—

First.—To form a nucleus of a Universal Brotherhood of humanity, without distinction of race, creed, sex, or colour.

Second.—To promote the study of Aryan and other Oriental literatures, religions, and sciences.

Third.—A third object—pursued by a portion of the Members of the Society—is to investigate unexplained laws of Nature, and the psychical powers of man.

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

For further particulars address—

Hon. Sec., London Lodge, Theosophical Society,

15, York Street, Covent Garden.

ANCIENT OPINIONS UPON PSYCHIC BODIES.

(From The Theosophist, Vol. I.)

IT must be confessed that modern Spiritualism falls very short of the ideas formerly suggested by the sublime designation which it has assumed. Chiefly intent upon recognising and putting forward the phenomenal proofs of a future existence, it concerns itself little with speculations on the distinction between matter and spirit, and rather prides itself on having demolished Materialism without the aid of metaphysics. Perhaps a Platonist might say that the recognition of a future existence is consistent with a very practical and even dogmatic materialism, but it is rather to be feared that such a materialism as this would not greatly disturb the spiritual or intellectual repose of our modern phenomenalists.* Given the consciousness, with its sensibilities safely housed in the psychic body, which demonstrably survives the physical carcass, and we are like men saved from shipwreck, who are for the moment thankful and content, not giving thought whether they are landed on a hospitable shore, or a barren rock, or on an island of cannibals. It is not, of course, intended that this "hand to mouth" immortality is sufficient for the many thoughtful minds whose activity gives life and progress to the movement, but that it affords a relief which most people feel when in an age of doubt they make the discovery that they are undoubtedly to live again. To the question, "How are the dead raised up, and with what body do they come?" modern Spiritualism, with its empirical methods, is not adequate to reply. Yet, long before Paul suggested it, it had the attention of the most celebrated schools of philosophy, whose speculations on the subject, however little they may seem to be verified, ought not to be without interest to us, who, after all, are still in the infancy of a Spiritualist revival.

It would not be necessary to premise, but for the frequency with which the phrase occurs, that the "spiritual body" is a contradiction in terms. The office of body is to relate spirit to an objective world. By platonic writers it is usually termed okhema—"vehicle." It is the medium of

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* "I am afraid," says Thomas Taylor, in his Introduction to the *Phædo*, "there are scarcely any at the present day who know that it is one thing for the soul to be separated from the body, and another for the body to be separated from the soul, and that the former is by no means a necessary consequence of the latter."

action and also of sensibility. In this philosophy the conception of soul was not simply, as with us, the immaterial subject of consciousness. How warily the interpreter has to tread here, every one knows who has dipped even superficially into the controversies among the Platonists themselves. All admit the distinction between the rational and the irrational part or principle, the latter including, first, the sensibility, and, secondly, the plastic, or that power which in obedience to its sympathies enables the soul to attach itself to, and to organize into a suitable body, those substances of the universe to which it is most congruous. It is more difficult to determine whether Plato or his principal followers recognised in the rational soul or *nous* a distinct and separable entity — that which is sometimes discriminated as "the Spirit." Dr. Henry More, no mean authority, repudiates this interpretation. "There can be nothing more monstrous," he says, "than to make two souls in man, the one sensitive, the other rational, really distinct from one another, and to give the name of Astral Spirit to the former; when there is in man no astral spirit save the plastic of the soul itself, which is always inseparable from the rational. Nor upon any other account can it be called astral, but as it is liable to that corporeal temperament which proceeds from the stars, or rather from any material causes in general, as not being yet sufficiently united with the divine body—that vehicle of divine virtue or power." So he maintains that the Kabalistic three souls—*Nephesh*, *Ruach*, *Neshamah*—originate in a misunderstanding of the true Platonic doctrine, which is that of a threefold "vital congruity." These correspond to the three degrees of bodily existence, or to the three "vehicles," the terrestrial, the aërial, and the ethereal. The latter is the augoeides—the luciform vehicle of the purified soul whose irrational part has been brought under complete subjection to the rational. The aërial is that in which the great majority of mankind find themselves at the dissolution of the terrestrial body, and in which the incomplete process of purification has to be undergone during long ages of preparation for the soul's return to its primitive etherial state. For it must be remembered that the pre-existence of souls is a distinguishing tenet of this philosophy, as of the Kabala. The soul has "sunk into matter." From its highest original state the revolt of its irrational nature has awakened and developed successively its "vital congruities" with the regions below passing, by means of its Plastic, first into the aërial and afterwards into the terrestrial condition. Each of these regions teems also with an appropriate population which never passes, like the human soul, from one to the other—"gods," "demons," and "animals." * As to the duration, "the shortest of all is that of the terrestrial vehicle. In the aërial, the soul may inhabit, as they define, many ages, and in the ethereal for ever." Speaking

* The allusion here is to those beings of the several kingdoms of the elements which we Theosophists, following after the Kabalists, have called the "Elementals."

of the second body, Henry More says: "The soul's astral vehicle is of that tenuity that itself can as easily pass the smallest pores of the body as the light does glass, or the lightning the scabbard of a sword without tearing or scorching of it." And again: "I shall make bold to assert that the soul may live in an aërial vehicle as well as in the ethereal, and that there are very few that arrive to that high happiness as to acquire a celestial vehicle immediately upon their quitting the terrestrial one, that heavenly chariot necessarily carrying us in triumph to the greatest happiness the soul of man is capable of, which would arrive to all men indifferently, good or bad, if the parting with this earthly body would suddenly mount us into the heavenly, when by a just Nemesis the souls of men that are not heroically virtuous will find themselves restrained within the compass of this caliginous air, as both reason itself suggests, and the Platonists have unanimously determined." Thus, also, the most thorough-going and probably the most deeply versed in the doctrines of the master among modern Platonists, Thomas Taylor (Introduction, *Phædo*). "After this our divine philosopher informs that the pure soul will after death return to pure and eternal natures; but that the impure soul, in consequence of being imbued with terrene affections, will be drawn down to a kindred nature, and be invested with a gross vehicle capable of being seen by the corporeal eye.* For while a propensity to body remains in the soul, it causes her to attract a certain vehicle to herself, either of an aërial nature or composed from the vapours and spirit of her terrestrial body, or which is recently collected from the surrounding air; for, according to the arcana of the Platonic philosophy, between an etherial body which is simple and immaterial, and is the eternal connate vehicle of the soul, and a terrene body which is material and composite, and of short duration, there is an aërial body which is material indeed, but simple and of a more extended duration; and in this body the unpurified soul dwells for a long while after its exit from hence, till this pneumatic vehicle being dissolved, it is again invested with a composite body; while, on the contrary, the purified soul immediately ascends to the celestial regions with its ethereal vehicle alone." Always it is the disposition of the soul that determines the quality of its body. "However the soul be affected," says Porphyry (translated by Cudworth), "so does it always find a body suitable and agreeable to its present disposition, and therefore to the purged soul does naturally accrue a body that comes next to immateriality, that is, an ethereal one." And the same author: "The soul is never quite naked of all body, but has always some body or other joined with it, suitable and agreeable to its present disposition (either a purer or impurer one). But that at its first quitting this gross earthly body, the spirituous body which accompanieth it (as its vehicle) must needs go away fouled and incrassated with the vapours and steams thereof, till the soul afterwards by degrees purifying itself, this becometh at length a dry

* This is the Hindu theory of nearly every one of the Aryan philosophies.

splendour, which hath no misty obscurity nor casteth any shadow." Here, it will be seen, we lose sight of the specific difference of the two future vehicles: the ethereal is regarded as a sublimation of the aërial. This, however, is opposed to the general consensus of Plato's commentators. Sometimes the ethereal body, or augoeides, is appropriated to the rational soul, or spirit, which must then be considered as a distinct entity, separable from the lower soul. Philoponus, a Christian writer, says "that the rational soul, as to its energy, is separable from all body; but the irrational part, or life thereof, is separable only from this gross body, and not from all body whatsoever, but hath, after death, a spirituous or airy body, in which it acteth—this I say, is a true opinion which shall afterwards be proved by us. . . . The irrational life of the soul hath not all its being in this gross earthly body, but remaineth after the soul's departure out of it, having for its vehicle and subject the spirituous body, which itself is also compounded out of the four elements, but receiveth its denomination from the predominant part, to wit, air, as this gross body of ours is called earthy from what is most predominant therein" (Cudworth, Intell. Syst.). From the same source we extract the following: "Wherefore these ancients say that impure souls, after their departure out of this body, wander here up and down for a certain space in their spirituous, vaporous and airy body, appearing about sepulchres and haunting their former habitation. For which cause there is great reason that we should take care of living well, as also of abstaining from a fouler and grosser diet; these ancients telling us likewise that this spirituous body of ours, being fouled and incrassated by evil diet, is apt to render the soul in this life also more obnoxious to the disturbances of passion. They further add that there is something of the plantal or plastic life, also exercised by the soul, in those spirituous or airy bodies after death; they being nourished, too, though not after the same manner as those gross earthy bodies of ours are here, but by vapours, and that not by parts or organs, but throughout the whole of them (as sponges), they imbibing everywhere those vapours. For which cause those who are wise will in this life also take care of using a thinner and dryer diet, that so that spirituous body (which we have also at this present time within our proper body) may not be clogged and incrassed, but attenuated. Over and above which, those ancients made use of catharms, or purgations, to the same end and purpose also. For as this earthy body is washed by water, so is that spirituous body cleansed by cathartic vapours—some of these vapours being nutritive, others purgative. Moreover, these ancients further declared concerning this spirituous body that it was not organized, but did the whole of it in every part exercise all the functions of sense, the soul hearing, seeing, and perceiving all sensibles by it everywhere. For which cause Aristotle himself affirmeth in his Metaphysics that there is properly but one sense and one sensory. He by this one sensory meaneth the spirit, in subtile airy body, in which the sensitive power doth all of it, through the

whole, immediately apprehend all variety of sensibles. And if it be demanded to how it comes to pass that this spirit becomes organized in sepulchres, and most commonly of human form, but sometimes in the forms of other animals, to this these ancients replied that their appearing so frequently in human form proceeded from their being incrassated with evil diet, and then, as it were, stamped upon with the form of this exterior ambient body in which they are, as crystal is formed and coloured like to those things which it is fastened in, or reflects the image of them. And their having sometimes other different forms proceedeth from the phantastic power of the soul itself, which can at pleasure transform the spirituous body into any shape. For being airy, when it is condensed and fixed, it becometh visible, and again invisible and vanishing out of sight when it is expanded and rarified." (Proem in Aristotle, "De Animâ.")

And Cudworth says, "Though those spirits or ghosts had certain supple bodies which they could so far condense as to make them sometimes visible to men, yet is it reasonable enough to think that they could not constipate or fix them into such a firmness, grossness, and solidity as that of flesh and bone as to continue therein, or at least not without such difficulty and pain as would hinder them from attempting the same. Notwithstanding which it is not denied that they may possibly sometimes make use of other solid bodies, moving and acting them, as in that famous story of Phlegon's, when the body vanished not as other ghosts used to do, but was left a dead carcase behind."

In all these speculations the *Anima Mundi* plays a conspicuous part. It is the source and principle of all animal souls, including the irrational soul of man. But in man, who would otherwise be merely analogous to other terrestrial animals, this soul participates in a higher principle, which tends to raise and convert it to itself. To comprehend the nature of this union, or hypostasis, it would be necessary to have mastered the whole of Plato's philosophy as comprised in the "Parmenides" and the "Timaeus"; and he would dogmatize rashly who without this arduous preparation should claim Plato as the champion of an unconditional immortality. Certainly in the "Phædo," the dialogue popularly supposed to contain all Plato's teaching on the subject, the immortality allotted to the impure soul is of a very questionable character, and we should rather infer from the account there given that the human personality, at all events, is lost by successive immersions "into matter." The following passage from Plutarch will at least demonstrate the antiquity of notions which have recently been mistaken for fanciful novelties: "Every soul hath some portion of *nous*—reason,—a man cannot be a man without it; but as much of each soul as is mixed with flesh and appetite is changed, and through pain and pleasure becomes irrational. Every soul does not mix herself after one sort: some plunge themselves into the body, and so in this life their whole frame is corrupted by appetite and passion; others are mixed as to some part, but the purer part still remains without the body. It is not drawn down into the body,

but it swims above, and touches the extremest part of the man's head; it is like a cord to hold up and direct the subsiding part of the soul, as long as it proves obedient and is not overcome by the appetites or the flesh. The part that is plunged into the body is called the soul; but the incorruptible part is called the *nous*, and the vulgar think it is within them, as they likewise imagine the image reflected from a glass to be in that glass. But the more intelligent, who know it to be without, call it a Dæmon." And in that learned work, "Isis Unveiled," we have two Christian authorities, Irenæus and Origen, cited for a like distinction between spirit and soul in such a manner as to show that the former must necessarily be regarded as separable from the latter. In the distinction itself there is of course no novelty for the most moderately well-informed. It is insisted upon in many modern works, among which may be mentioned Heard's "Tricotomy of Man" and Green's "Spiritual Philosophy"; the latter being an exposition of Coleridge's opinion on this and cognate subjects. But the difficulty of regarding the two principles as separable in fact as well as in logic arises from the sense, if it is not the illusion, of personal identity. That we are partible, and that one part only is immortal, the non-metaphysical mind rejects with the indignation which is always encountered by a proposition which is at once distasteful and unintelligible. Yet, perhaps, it is not a greater difficulty (if, indeed, it is not the very same) than that hard saying which troubled Nicodemus and which yet has been the key-note of the mystical religious consciousness ever since. This, however, is too extensive and deep a question to be treated in this article, which has for its object chiefly to call attention to the distinctions introduced by ancient thought into the conceptions of body as the instrument or "vehicle" of soul. That there is a correspondence between the spiritual condition of man and the medium of his objective activity every spiritualist will admit to be probable, and it may well be that some light is thrown on future states by the possibility or the manner of spirit-communication with this one.

THE POPULAR IDEA OF SOUL-SURVIVAL.

(From The Theosophist, Vol. I.)

At what epoch the dawning intellect of man first accepted the idea of future life none can tell; but we know that from the very first its roots struck so deeply and so entwined themselves about human instincts, that the belief in immortality has endured throughout all generations, and is embedded in the consciousness of every nation and tribe—civilized, semi-civilized, and savage. The greatest minds have speculated upon it; and

the rudest savages, though having no name for the Deity, have yet believed in the existence of spirits, and worshipped them. If in Christian Russia, Wallachia, Bulgaria, and Greece the Oriental Church enjoins that upon All Saints' Day offerings of rice and drink shall be placed upon the graves, and in "heathen" India the same propitiatory gifts of rice are made to the departed, so, likewise, the poor savage of New Caledonia makes his sacrifice of food to the skulls of his beloved dead.

According to Herbert Spencer, the worship of souls and relics is to be attributed to "the primitive idea that any property characterizing an aggregate inheres in all parts of it. . . . The soul, present in the body of the dead man preserved entire, is also present in the preserved parts of his body. Hence the faith in relics." This definition, though in logic equally applicable to the golden shrine and bejewelled relic of the cultured Roman Catholic devotee, and to the dusty, time-worn skull of the fetish-worshipper, might yet be objected to by the former, since he could say that he does not believe the soul to be present either in the whole cadaver, in the skeleton, or in any part, nor does he, strictly speaking, worship it. He but honours the relic as something which, having belonged to one whom he deems saintly, has by the contact acquired a sort of miraculous virtue. Mr. Spencer's definition, therefore, does not seem to cover the whole ground. So also Professor Max Müller, in his "Science of Religion," after having shown to us by numerous instances that the human mind had from the beginning a "vague hope of a future life," explains no more than does Herbert Spencer whence or how came originally such a hope. He merely points to an inherent faculty in uncultivated nations of converting the forces of nature into gods and demons. He closes his lecture upon the Turanian legends and the universality of this belief in ghosts and spirits, by simply remarking that the worship of the spirits of the departed is the most widely spread form of superstition all over the world.

Thus, whichever way we turn for a philosophical solution of the mystery,—whether we expect an answer from theology, which is itself bound to believe in miracles and teach supernaturalism, or ask it from the now dominant schools of modern thought, the greatest opponents of the miraculous in nature,—or whether again we turn for an explanation to that philosophy of extreme positivism which, from the days of Epicurus down to the modern school of James Stuart Mill, has adopted for its device the glaring sciolism, "*Nihil in intellectu quod non ante fuerit in sensu*," and thus made intellect subservient to matter,—we receive a satisfactory reply from none.

Were this article intended for the mere collation of facts, authenticated by travellers on the spot, and concerning but "superstitions" born in the mind of primitive man, and now lingering only among the savage tribes of humanity, then the combined works of such philosophers as Herbert Spencer might solve our difficulties. We might remain content with his explanation that, in the absence of hypothesis, "foreign to thought in its

earliest stage . . . primitive ideas, arising out of various experiences derived from the inorganic world"—such as the actions of wind, the echo, and man's own shadow—proving to the uneducated mind that there was "an invisible form of existence which manifests power," were all-sufficient to have created a like "inevitable belief" (see Spencer's "Genesis of Superstition"). But we are now concerned with something nearer to us, and higher than the primitive man of the stone age; the man who totally ignored "those conceptions of physical causation which have arisen only as experiences, and have been slowly organized during civilization." We are now dealing with the beliefs of twenty millions of modern Spiritualists, our fellow-countrymen, living in the full blaze of the enlightened nineteenth century. These men ignore none of the discoveries of modern science; nay, many among them are themselves ranked high among the highest of such scientific discoverers. Notwithstanding all this, are they any the less addicted to the same "form of superstition," if superstition it be, than the primitive man? At least their interpretation of the physical phenomena, whenever accompanied by those coincidences which carry to their minds the conviction of an intelligence behind the physical force—are often precisely the same as those which presented themselves to the apprehension of the man of the early and undeveloped ages.

"What is a shadow?" asks Herbert Spencer. "By a child or a savage, a shadow is thought of as an entity." Bastian says of the Benin negroes that "they regard men's shadows as their souls." . . thinking "that they . . . watch all their actions and bear witness against them." According to Crantz, among the Greenlanders a man's shadow "is one of his two souls—the one which goes away from his body at night." By the Fijians, the shadow is called "the dark spirit, as distinguished from another that man possesses." And the celebrated author of "The Principles of Psychology" explains that "the community of meaning, hereafter to be noted more fully, which various unallied languages betray between shade and spirit, show us the same thing."

What all this shows us the more clearly, however, is that, wrong and contradictory as the conclusions may be, yet the premises on which they are based are no fictions. A thing must be, before the human mind can think or conceive of it. The very capacity to imagine the existence of something usually invisible and intangible is itself evidence that it must have manifested itself some time. Sketching in his usual artistic way the gradual development of the soul-idea, and pointing out at the same time how "mythology not only pervades the sphere of religion . . . but infects more or less the whole realm of thought," Professor Max Müller in his turn tells us that, when men wished for the first time to express "a distinction between the body and something else within him distinct from the body . . . the name that suggested itself was breath, chosen to express at first the principle of life as distinguished from the decaying body, afterwards the incorporeal . . . immortal part of man—his

soul, his mind, his self . . . When a person dies we too say that he has given up the ghost; and ghost, too, meant originally spirit, and spirit meant breath." As instances of this, narratives by various missionaries and travellers are quoted. Questioned by Father F. de Bobadilla, soon after the Spanish conquest, as to their ideas concerning death, the Indians of Nicaragua told him that "when men die, there comes forth from their mouth something which resembles a person, and is called Julio (in Aztec Yuli means to live, explains Mr. Müller). This being is like a person, but does not die, and the corpse remains here. . . ." In one of his numerous works, Andrew Jackson Davis, whilom considered the greatest American clairvoyant and known as the "Poughkeepsie" seer, gives us what is a perfect illustration of the belief held by the Nicaraguan Indians. This book, ("Death and the After-Life") contains an engraved frontispiece representing the death-bed of an old woman. It is called the "formation of the spiritual body." Out of the head of the defunct there issues a luminous appearance—her own rejuvenated form.*

Among some Hindus the spirit is supposed to remain for ten days seated on the eaves of the house in which it parted from the body. That it may bathe and drink, two plantain-leaf cups are placed on the eaves—one full of milk, the other of water. "On the first day the dead is supposed to get his head; on the second day, his ears, eyes, and nose; on the third, his hands, breast, and neck; on the fourth, his middle parts; on the fifth, his legs and feet; on the sixth, his vitals; on the seventh, his bones, marrow, veins, and arteries; on the eighth, his nails, hair, and teeth; on the ninth, all the remaining limbs, organs, and manly strength; and, on the tenth, hunger and thirst for the renewed body."

Mr. Davis's theory is accepted by all the Spiritualists, and it is on this model that the clairvoyants now describe the separation of the "incor-

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* "Suppose a person is dying," says the Poughkeepsie seer, "the clairvoyant sees right over the head what may be called a magnetic halo—an ethereal emanation, in appearance golden and throbbing as though conscious. . . . The person has ceased to breathe, the pulse is still, and the emanation is elongated and *fashioned in the outline of the human form!* Beneath, it is connected with the brain. . . . Owing to the brain's momentum, I have seen a dying person, even at the last feeble pulse-beat, rouse impulsively and rise up in bed to converse, but the next instant he was gone—his brain being the last to yield up the life-principle. The golden emanation . . . . is connected with the brain by a very fine life-thread. When it ascends, there appears something bright and shining, like a human head; next, a faint outline of the face *divine;* then the fair neck and beautiful shoulders; then in rapid succession come all parts of the human body down to the feet—a bright shining image, a little smaller than the physical body, but a perfect prototype . . . . in all except its disfigurements. The fine life-thread continues attached to the old brain. The next thing is the withdrawal of the electric principle. When this thread snaps, the spiritual body is free [! !] and prepared to accompany its guardians to the summer-land.

ruptible from the corruptible." But here the Spiritualists and the Aztecs branch off into two paths; for while the former maintain that the soul is in every case immortal and preserves its individuality throughout eternity, the Aztecs say that "when the deceased has lived well the Julio goes up on high with our gods, but when he has lived ill the Julio perishes with the body, and there is an end of it."

Some persons might perchance find the "primitive" Aztecs more consistent in their logic than our modern Spiritualists. The Laponians and Finns also maintain that, while the body decays, a new one is given to the dead which the Shaman can alone see.

"Though breath, or spirit, or ghost," says, further on, Professor Max Müller, "are the most common names . . . . we yet speak of the shades of the departed, which meant originally their shadows . . . . Those who first introduced this expression—and we find it in the most distant parts of the world—evidently took the shadow as the nearest approach to what they wished to express; something that should be incorporeal, yet closely connected with the body. The Greek eidolon, too, is not much more than the shadow . . . . but the curious part is this . . . . that people who speak of the life or soul as the shadow of the body have brought themselves to believe that a dead body casts no shadow, because the shadow has departed from it; that it becomes, in fact, a kind of Peter Schemihl."—*(The Science of Religion.)*

Do the Amazulu and other tribes in South Africa alone believe thus? By no means; it is a popular idea among Slavonian Christians. A corpse which is noticed to cast a shadow in the sun is deemed a sinful soul rejected by heaven itself. It is doomed henceforth to expiate its sins as an earth-bound spirit till the day of the Resurrection.

Both Lander and Catlin describe the savage Mandans as placing the skulls of their dead in a circle. Each wife knows the skull of her former husband or child, and there seldom passes a day that she does not visit it, with a dish of the best cooked food. . . . . There is scarcely an hour in a pleasant day when one or more of these women may not be seen sitting or lying by the skulls of her children or husbands, talking to them in the most endearing language that they can use, as they were wont to do in former days, "and seemingly getting an answer back."

What these poor savage Mandan wives and mothers do is also done daily by millions of civilized Spiritualitts, and only proves more clearly the universality of the conviction that our dead hear and can answer us. From a magnetic, hence in a certain sense a scientific standpoint, the former have, moreover, far better reasons to offer than the latter. The skull of the departed person so interrogated has surely closer magnetic affinities and relations to the defunct than a table through the tippings of which the dead answer the living; a table, in most cases, which the spirit while embodied had never seen nor touched. But the Spiritualists are not the only ones to vie with the Mandans. In every part of Russia,

whether mourning over the yet fresh corpse or accompanying it to the burying-ground, or during the six weeks following the death, the peasant women, as well as those of the rich mercantile classes, go to the grave to shout, or, in Biblical phraseology, to "lift up their voices." Once there, they wail in rhythm, addressing the defunct by name, asking of him questions, and pausing as if for an answer.

Not only the ancient and idolatrous Egyptians and Peruvians held the curious notion that the ghost or soul of the dead man was either present in the mummy, or that the corpse was itself conscious, but there is a similar belief now among the orthodox Christians of the Greek and the Roman Churches. We reproach the Egyptians with placing their embalmed dead at the table, and the heathen Peruvians with carrying round the fields the dried-up corpse of a parent, that it might see and judge of the state of the crops. But what of the Christian Mexican of to-day, who under the guidance of his priest dresses up his corpses in finery, and decks them with flowers, and, when the defunct happens to be a female, even paints its cheeks with rouge; then seating the body in a chair placed on a large table, from which the ghastly relic presides, as it were, over the mourners seated round it, they eat and drink the whole night, play various games of cards and dice and consult the defunct as to their chances. On the other hand, in Russia, it is a universal custom to crown the deseased person's brow with a long slip of gilded and ornamented paper, called *Ventchik* (the Crown), npon which a prayer is printed in gaudy letters. This prayer is a kind of letter of introduction to his patron saint, with which the parish priest furnishes the corpse, recommending the defunct to the saint's protection.* The Roman Catholie Basques write letters to their deceased friends and relatives, addressing them to either Paradise, Purgatory, or Hell—according to the instructions given by the Father-Confessor of the late addressees—and, placing them in the coffins of the newly departed, ask the latter to safely deliver them in the other world, promising as a fee to the messenger a certain number of masses for the repose of his soul.

At a séance held by a well-known medium in America, Mercedes, late Queen of Spain, announced herself, and came forth in full bridal array—a magnificent profusion of lace and jewels, and spoke in several different tongues with a linguist present. Her sister, Princess Christina, came also just after in much plainer costume, and with a timid school-girl air.

Thus we see, not only can dead people deliver letters, but even, returning from their celestial homes, bring back with them their "lace and jewels." As the ancient pagan Greek peopled his Olympian heaven with feasting and flirting deities; as the American Red Indian has his happy hunting-grounds, where the spirits of brave chiefs bestride their ghostly

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* It runs in this wise: "St. Nicholas (or St. Mary So-and-so), holy patron of (follow defunct's full name and title), receive the soul of God's servant, and intercede for remission of his or her sins."

steeds and chase their phantom-game; as the Hindu has his many superior lokas, where his numerous gods live in golden palaces, surrounded with all manner of sensual delights; as the Christian has his New Jerusalem with streets of "pure gold as it were transparent glass," and the foundations of the wall of the city "garnished with precious stones;" so the modern Spiritualist has his "summer-land zone within the milky way," * though somewhat higher than the celestial territories of other people.† There, amid cities and villages abounding in palaces, museums, villas, colleges, and temples, an eternity is passed. The young are nurtured in thought, the undeveloped of the earth matured, the old rejuvenated, and every individual taste and desire is gratified; spirits flirt, get married, and have families of children.‡

Verily, verily, we can exclaim with Paul, "O death, where is thy sting? O grave, where is thy victory?"

Belief in the survival of ancestors is the oldest and most time-honoured of all beliefs. Travellers tell us that all the Mongolian, Tartar, Finnish, Tungusic tribes, besides the spirits of nature, deify also their ancestral spirits. The Chinese historians, treating of the Turanians, the Huns, and the Tukui—the forefathers of the modern Turks—describe them as worshipping "the spirits of the sky, of the earth, and the spirits of the departed." Medhurst enumerate the various classes of Chineses spirits thus:—"The principal are the celestial spirits (*tien-shin*), the terrestrial (*ti-ki*), and the ancestral or wandering spirits (*Jin-kwei*). Among these, the spirits of the late Emperors, great philosophers, and sages, are the most revered. They are the public property of the whole nation, and are a part of the State religion, while each family has besides this its own Manes, which are treated with great regard, incense being burnt before their relics and many superstitious rites being performed."

But if all nations equally believe in, and many worship, their dead, their views as to the desirability of a direct intercourse with these late citizens

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* See "Stellar Key to the Summer-land," by Andrew Jackson Davis.

† In the same author's work, "The Spiritual Congress," Galen says through the clairvoyant seer, "Between the Spirit Home and the earth, there are, strewn along the intervening distance . . . more than four hundred thousand planets and fifteen thousand solar bodies of lesser magnitude."

‡ The *New York Times* of June 29th, 1879, contains an account of the marriage of the spirit-daughter of Col. Eaton, of Leavenworth, Kansas, a prominent member of the National Democratic Committee. This daughter, who died at the age of three weeks, grew in some twenty odd years in the Summer-land to be a fine young lady, and is now wedded to the spirit-son of Franklin Pearce, late President of the U.S.A. The wedding, witnessed by a famous clairvoyant of New York, was gorgeous. The "spirit-bride" was arrayed in a dress of mild green. The wedding supper was spread by the spirit's order, with lights and bouquets and plates placed for the happy couple. The guests assembled, and the wedded ghosts fully "materialized" of themselves, and sat at table with them.

differ widely. In fact, among the educated, the modern Spiritualists alone seek to communicate constantly with them. We will take a few instances from the most widely separated peoples. The Hindus, as a rule, hold that no pure spirit of a man who died reconciled to his fate, will ever come back bodily to trouble mortals. They maintain that it is only the Bhutas—the souls of those who depart this life unsatisfied and having their terrestrial desires unquenched, in short, bad, sinful men and women—who become "earth-bound." Unable to ascend at once to Maksh, they have to linger upon earth until either their next reincarnation or complete annihilation, and thus they take every opportunity to obsess people, especially weak women. So undesirable is to them the return, or apparition of such ghosts, that they use every means to prevent it. Even in the case of the most holy feeling, of the mother's love for her infant, they adopt measures to prevent her return to it. There is a belief among some of them that whenever a woman dies in child-birth, she will return to see and watch over her child. Therefore, on their way back from the Ghaut after the burning of the body, the mourners strew mustard seeds thickly all along the road leading from the funeral pile to the defunct's home. For some inconceivable reason they think that the ghost will feel obliged to pick up, on its way back, every one of these seeds. And as the labour is slow and tedious the poor mother can never reach her home before the cock crows, when she is obliged, in accordance with the ghostly laws, to vanish till the following night, dropping back all her harvest. Among the Tchuvashes, a tribe inhabiting Russian domains, a son whenever offering sacrifice to the spirit of his father, uses the following exorcism: "We honour thee with a feast; look, here is bread for thee and various kinds of food; thou hast all thou canst desire, but do not trouble us, do not come back near us." Among the Lapps and Finns, those departed spirits which make their presence visible and tangible are supposed to be very mischievous, and "the most mischievous are the spirits of the priests." Everything is done to keep them away from the living. The agreement we find between this blind popular instinct and the wise conclusions of some of the greatest philosophers, and even modern specialists, is very remarkable. "Respect the spirits, and—keep them at a distance," said Confucius, six centuries B.C. Nine centuries later, Porphyry, the famous anti-theurgist, writing upon the nature of various spirits, expressed his opinion upon the spirits of the departed by saying that he knew of no evil which these pestilent demons would not be ready to do. And in our own century a Kabalist, the greatest magnetiser living, Baron du Potet, in his "Magie Devoilée," warns the spiritists not to trouble the rest of the dead. For "the evoked shadow can fasten itself upon, follow, and for ever afterwards influence you; and we can appease it only through a pact which will bind us to it—till death!"

But all this is a matter of individual opinion; what we are concerned with now is merely to learn how the basic fact in soul survival could have

so engrafted itself upon every succeeding age, despite the extravagance woven into it, if it be but a shadowy and unreal intellectual conception originating with "primitive man." Among all modern men of science, although doing his best in the body of the work to present this belief as a "mere superstition," the only satisfactory answer is given by Professor Max Müller, in his "Introduction to the Science of Religion." And by his solution we must abide for want of a better one. He reaches it, however, only by overstepping the bounds of comparative philology, and boldly invading the domain of pure metaphysics; by following, in short, the path forbidden by exact science. At one blow he cuts the gordian knot which Herbert Spencer and his school have tied under the chariot of the "Unknowable." He shows us that "there is a philosophical discipline which examines into the conditions of sensuous or intuitional knowledge," and "another philosophical discipline which examines into the conditions of rational or conceptional knowledge;" and then defines for us a third faculty, "The faculty of apprehending the Infinite, not only in religion but in all things; a power independent of sense and reason, a power in a certain sense contradicted by sense and reason, but yet a very real power, which has held its own from the beginning of the world, neither sense nor reason being able to overcome it, while it alone is able to overcome both reason and sense."

The faculty of intuition—that which lies entirely beyond the scope of our modern biologists—could hardly be better defined; and yet, when closing his lecture upon the superstitious rites of the Chinese and their temples devoted to the worship of departed ancestors, our great philologist remarks: "All this takes place by slow degrees. It begins with placing a flower on the tomb; it ends with worshipping the spirits."

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A SYNOPSIS OF BARON DU PREL'S

"PHILOSOPHIE DER MYSTIK."

By BERTRAM KEIGHTLEY.

[*Reprinted from the Transactions of the London Lodge of the Theosophical Society.*]

Kant's Critique of Pure Reason is a most convincing demonstration that no knowledge is possible for us outside the limits of experience, since *à priori*, and apart from experience, we can know only the abstract forms of pure thought: the laws imposed by our nature on the external world of phenomena as given to us in "intuition" (Anshaüüng). Since, however, these laws are inherent in *us* and apply to that which we call the "Not-self" only in so far as *our* consciousness is concerned, it follows that the limits of true knowledge are for us the limits of our possible experience.

Advancing from this ground, Dr. Du Prel states the problem which his work is an attempt to solve, the problem which lies at the root of all Mysticism, of all Occultism, nay, even of spiritual progress itself, as follows:—

"Is our true Ego entirely contained in our *self*-consciousness?"

"The extent of knowledge and self-knowledge possible to any organised being is determined by the number of its senses, and by the degree of stimulus to which they respond, *i.e.*, by its psycho-physical limit of sensation. In biological evolution this limit has always been variable, and thus, not only have the senses been differentiated in the succession of living forms, but the consciousness of their possessors has been enlarged as well."

These remarks suggest the following somewhat different statement of

the fundamental problem: Is not a man a being whose consciousness is distinguishable as dual from the existence of a variable limit of sensation; the consciousness of the one form (at present outside the range of our *ordinary* experience) including that of the other; while the latter (our normal consciousness) is not distinctly cognizant even of the existence of their integral unity?

The problem, thus stated, is clearly a legitimate rider to the Kantian philosophy, since it implies nothing more than an inquiry into the possibility of any extension of the present limits of our experience and the conditions of such extension.

That such an enlargement of our field of observation is possible is more than suggested by the Theory of Evolution, as well as by the past history of Knowledge itself. A careful consideration of this branch of the inquiry very properly forms the Introduction to the subject under consideration. In order to give a clear idea of the method pursued, we shall analyse at some length one or two chapters; translating freely from the text and adding only the connecting links.

The Introduction consists of an investigation as to the possibility of a real growth of Knowledge. At the outset, Dr. Du Prel remarks that the logical instinct of mankind always leads them to adopt a line of conduct in harmony with their conception of the riddle of existence, and that therefore men's moral progress is necessarily dependent on the growth of knowledge; and thus, if knowledge admits of growth, we may hope to attain to a better state of things; to a form of culture tinged at least with loftier ideals. He then continues: — "Now, the most common of popular assumptions is that knowledge not only can, but does, grow. Unfortunately, however, this belief is largely coloured with misconceptions; the first and most serious of which is the idea that this growth proceeds solely in breadth, not in depth. True progress ever goes deeper; yet each generation fancies that it leaves merely surface work to be done by its successors. The second misconception lies in the expectation that the riddle of life will become more intelligible to us through the increase of knowledge. The contrary has in truth been the case up to the present, and will be for a long time to come; although that expectation may some day be realised."

"We have, therefore, two questions to examine:

"1st. In how far does the human mind progress in depth?"

"2nd. What contribution can it bring to the solution of the Riddle of the Universe?"

After showing by the examples of Copernicus and Kant that the real

advance of knowledge has been in depth rather than in mere surface extension, the author pursues:

"The modern Theory of Evolution follows, consciously or not, the lines traced out by Kant. Biological Evolution began with the simplest organisms and has reached in the most complicated human being its highest point for the moment. Thus, a tree stands in but very few and very simple relations to external nature; it responds to sunshine and rain, wind and weather, and unfolds itself accordingly. In the animal kingdom these relations to the surrounding external world have increased in number and extent; and hand in hand with organic, advances also intellectual evolution."

"From the oyster to man, the growth of consciousness proceeds parallel with that of organisation. But even supposing the organic evolution had reached its close, the domain of human consciousness would still receive additions through the advance of the technical and theoretical sciences."

"Thus, from the standpoint of every animal organism, external nature is divided into two unequal parts, the inequality of which increases as the organism descends in the scale of life. On one side is that portion of nature with which its senses connect it; while the rest of nature is transcendental to it: *i.e.*, the organism in question stands in no conscious relation to that part of nature. This frontier line has been continually pushed backwards and onwards during the progress of biological evolution: the number of the senses having increased, as have also their working powers."

"Thus, what Fechner has termed the 'psycho-physical threshold' has been steadily pushed back in proportion as the senses differentiated, and responded to ever-weakening degrees of physical stimulus; while stimuli falling below this threshold do not enter into consciousness at all. So that the biological advance, as well as the growth of consciousness implies a constant pushing back of the frontier-line between the realms of Thought and Reality, at the expense of the transcendental and unknown, and to the profit of the known world."

"This is the view of Darwin, who has proved the necessary existence of a transcendental world for every organism. It is also that of Kant, who demonstrated the same fact by his distinction between the 'Thing in Itself' and the 'Appearance.'"

The opposite of this is the view held by the materialists, who regard the eye as simply a mirror for appearances. According to them, the world exists in our brain as it is in reality outside of us.

Materialism, therefore, rests upon an assumption with which it stands

or falls; viz., that all that is real is perceivable by the senses. Thus Feuerbach, one of the most consistent and philosophical thinkers of that school, writes: "The object of the senses, or the sensuous is alone truly real, and therefore Truth, Reality, and sensuousness are one." But this assumption that to every force in nature there is a corresponding sense, stands in direct contradiction with the fact that our consciousness is demonstrably a growing product of biological development. For the forces of magnetism and electricity escape our sensuous preception, and their very existence would be unprovable if they could not transform themselves into equivalent amounts of other forces which do appeal to our senses. The world remains an unsolved problem, only because Perceptibility and Reality do not coincide; for were they coincident, a few centuries would suffice to discover all truth.

Pursuing this line of argument, Du Prel next reaches the following conclusion: Our consciousness in its relation to the Real is therefore imperfect, both quantitatively and qualitatively; quantitatively, because we have not as many senses as there are natural forces which act upon us; qualitatively, because objects become transformed in the process of sensuous cognition: thus, what in nature is ethereal vibration becomes in consciousness light: while aerial vibration becomes sound. Therefore, not only are there more things than senses, but further, the things themselves are different in Reality from our Conceptions of them. In other words, "Consciousness does not exhaust its object, which is the Universe."

Passing then to the second branch of his problem, he continues:

"We have dealt, hitherto, with the first only of the two great riddles placed before the mind of man, the Universe. Let us now consider the second, Man himself."

"As the world is the object of Consciousness, so is the Ego that of Self-consciousness. As Consciousness strives to penetrate its object, the world, and to define it logically, so does Self-Consciousness its object, the Ego. As regards consciousness and the universe, the materialistic view has at least been repulsed; but materialism still flatters itself with the hope of resolving all psychology into physiology. But even were this hope fulfilled, there would still remain the unsolved problem, whether self-consciousness does indeed exhaust its object."

"Such a question is quite as legitimate here as was a similar question in regard to consciousness: and we have every ground to suppose that both questions must be answered in the negative, and that the same relation obtains between self-consciousness and the Ego, as between consciousness and the world. Both analogy and the history of evolution support this view; for if Nature spent some ten million years in developing man's con-

sciousness to the point of realising the riddle of the universe, and the difficulty of its metaphysical problems, it would hardly seem likely that, in contrast thereto, self-consciousness should have been perfect in man from its very dawn, not susceptible of development, but a finished product from its earliest appearance. And this is what is implied in the assertion that our self-consciousness embraces its object, our Ego, in its entirety."

Summing up the arguments contained in the Introduction or first chapter, we are led to the conclusion that consciousness does not exhaust its object, but is, on the contrary, engaged in a ceaseless process of adaptation to it, which is still very far from being even approximately completed. Similarly, it would seem at least highly probable that the adaptation of our Self-consciousness to its object, our true Ego, is also far from complete or perfect; and that the failure, so far, to demonstrate the existence of a Soul in man, by no means warrants the assumption that it does not exist at all.

It has been shown that the purely materialistic view of science is incompetent to explain fully the very facts upon which science itself rests; while the Law of Evolution, its last and greatest generalisation, requires by its fundamental assumption of the unbroken continuity of natural laws, that man should be capable of an indefinite amount of further progress—a result which can only be achieved if knowledge can grow in depth as well as breadth; implying thereby a further development of man's faculties of observation.

The second chapter is occupied with an investigation into the scientific importance to be attributed to "Dream."

Now dreaming itself implies mental activity, while it is an acknowledged fact, that dream pictures differ very largely from the contents of our waking consciousness, a fact which proves them to come from a region from which we are shut out when awake. Du Prel, therefore, concludes that the nerve stimuli which form the basis of these dream-pictures must lie, during waking, below the threshold of sensation, and hence that, during sleep, this threshold must be displaced. Now the region thus brought into sensation may lie either in ourselves or in the outer world. In the former case the heightened sensibility during sleep would be of interest only for the physician; but in the latter, sleep would beget a relation between ourselves and the outer world different from that of waking, and which might well give to dreams real meaning and importance.

"Waking to external life is partly subjective, partly objective: it embraces our bodily sensations, and extends also to the world without us. It may, therefore, naturally be asked whether the internal awakening of dream has also both characteristics: *i.e.*, whether the displacement of the

threshold of sensation can give rise to a relation with the outer world of which we are not aware in our waking moments."

"The answer must be affirmative. Physiology has long since proved that the contents of our waking consciousness come to us through the senses; but this consciousness is limited by those very senses themselves. There exists, therefore, a more intimate connection between ourselves and nature than we are aware of. There are sounds inaudible to our ears; rays, which produce no sensation of light in our eyes; substances, which do not affect our taste or smell. Although, then, our sensuous consciousness disappears in sleep, we still remain immersed in the general life of nature, to which we belong as the part of the whole. Sleep can only suspend our relation to nature through the senses, but never that relation of which, though present, we remain unconscious in our waking hours. The latter, sleep can but bring into consciousness, since it displaces the limit (Schwelle) of sensation."

Sleep has, therefore, not merely the negative aspect of suspending the waking consciousness, but also a very positive one, in that it brings into prominence a relation existing between ourselves and nature, of which we are unconscious when awake.

Further, we find that the vast majority of dreams, especially those of deep slumber, are totally forgotten; while, when awake, we could not possibly forget in an hour or two what we have clearly and distinctly seen. This fact is physiologically incapable of any other explanation than that our waking and dreaming consciousness are functions of separate organs, or that, at least the dream of deep sleep depends on the action of other brain-strata than those in activity during waking. For, if from the identity of our consciousness on successive days, we infer an identity of the organ of consciousness; then, from a difference of consciousness, we must infer a difference of organ.

But the fact that dreams are remembered at all implies a ground common to both; thus the confusion and the illogical, meaningless character of such remembered dreams—those of light and imperfect slumber—may well be due to an admixture of elements from our normal consciousness among the ordered and logical memories of the dream-state during profound sleep.

"Now we fall asleep and awaken gradually, and the dreams we remember belong to the transition state between the two, in so far as the organs active in waking and dreaming are common; such dreams are, therefore, confused, because they lack organic unity, being the mixed product of the partial activity of two organs. Such remembered dreams will, therefore, usually consist of fragments from our waking thoughts; of the true products of the dream-organ itself; and lastly, of pictures arising from vegetative stimuli within our own organism."

In this middle state, then, between waking and deep sleep, we must not expect to find the characteristic functions of the pure dream-organ. Since, however, as will be seen later, the course of a dream becomes not only connected and logical, but even directed by definite purpose, as soon as the causes of disturbance are removed, we may assert that the foolish and meaningless part of dreams are due to the partial activity of the organ, whose full functions are displayed during waking; while its reasonable and connected part proceeds from the undisturbed action of that organ which is specially concerned with dream-activity.

It remains to show the existence of connected, reasoned dreams, marked by conscious purpose. This Du Prel proves—1st, from the phenomena of sleep-walking, when the dreamer translates his dream-thoughts ino action; and 2nd, from those of somnambulism,* where the dreamer can express his thoughts in words.

We find, then, reason to attribute the irrationality of dreams in general to the action of external disturbing causes, and we should, therefore, expect that the deeper the slumber and the more these sources of error are excluded, the more rational will dream-thought appear. First, however, we must show that thinking does still go on in deep—nay, in the deepest possible slumber.

"Here somnambulism comes to our help. Whether produced by mesmeric manipulation, or, as sometimes happens, spontaneous, it is a condition of sleep to which is united an internal awakening, and in it ordered, connected and logical series of ideas made their appearance. The connection with the outer world through the senses has vanished from the somnambule's consciousness, while his insensibility to physical stimuli has enormously increased; and in their place a new and ordered, though partially limited connection with the outer world has arisen. The 'I' of *waking* consciousness has disappeared from the self consciousness of the somnambule. This self-consciousness, indeed, now includes the contents of the former, in their entirety and in logical order, not in fragments merely, as in ordinary dreaming; but these contents are not referred to the inner, waking 'I,' but to another strange 'I.' The same 'subject' is thus split up into two personalities; a state of things also occasionally found in ordinary dreaming."

Du Prel thus finds in somnambulism a dream-state susceptible of accurate observation, and one which bears out to some extent his former conclusions as to "dream" in general. But, leaving a detailed investigation of its phenomena for a later section he passes on to consider the

* The words Somnambulism and Somnambule are not used in their etymological sense, but denote throughout this paper a state of mental activity during trance.

metaphysical value attaching to the existence of the dream-state itself.

After a general review of the position, Du Prel points out that regularity and logical order are observed in such dreams as, from the extremely short time they have occupied, may fairly be considered as, on the whole, free from outside disturbance. This shows that the organ active during dreaming produces logical and connected representations, which, however, as a rule, become confused in our remembrance, owing to the admixture of elements derived from these organs which become active as we awake.

He cites Schopenhauer and Fechner in support of his belief in the existence of a special organ, whose activity constitutes dreaming; and shows from numerous instances the marked difference both in form and matter existing between our dream-thoughts and those of waking life. He then proves that this state of things, of which the existence is widely admitted by investigators of very different schools, is in reality equivalent to an alternation of two personalities within the limits of a single subject, and therefore bears out the hypothesis of a transcendental Ego existing in man.

Next, he gives a clear and concise sketch of the results arrived at hitherto in this direction, in their bearing upon the two great philosophical problems—Man and Nature; and in analogy with the definition of the "transcendental world," as that portion of Nature lying outside the domain of our consciousness, he suggests the term "transcendental subject" in man ("subject" meaning the whole human being) as proper to be used in opposition to the "empirical or self-conscious Ego;" remarking, however, that the former can only be considered as a "transcendental *Ego*," if it be shown to be capable both of knowing and of self-consciousness.

If now the empirical or personal consciousness be capable of development, it follows that the boundary between it and the transcendental subject cannot be impassible; and we should therefore expect to find occasional evidences of the existence of this higher self. But the thread which holds together the personal consciousness is the faculty of memory, and hence any such evidence of the presence of faculties properly belonging to the transcendental part of man ought to be accompanied by modifications of this faculty. And thus our usual forgetfulness of such dreams as occur in deep sleep is merely what we ought to expect, and we shall find but seldom any signs of abnormal faculties under normal conditions; and they must therefore be sought in abnormal states, such as somnambulism.

Summing up the conclusions reached in this chapter, Du Prel indicates the *à priori* conditions under which such a transcendental Ego in man (if it exists at all) may be expected to manifest itself, and the form which such

manifestations must necessarily take, as logical consequences of its existence as defined. These results he stated as follows :—

"If a transcendental Ego possessing self-consciousness and the capacity of knowing exists at all, the following facts must be capable of logical, scientific proof :—

"1. The existence of a dual consciousness in man.

"2. A regular alternation of the two states of consciousness.

"3. Modifications of the faculty of memory in connection with this alternation.

"4. The functions of Knowing and Willing must operate in both states, and probably subject to :—

"5. Modifications of the standards of space and time (since these are known to be the special and characteristic modes of perception and thought of our present, actual consciousness)."

Should these logical consequences of the hypothesis be found to fit in with observed facts, there will then be a great probability in favour of the truth of the hypothesis itself.

The third chapter deals with the dramatic aspect of dreaming under its two forms :—1st, as affecting our normal measure of time, by substituting in its place what may be termed a transcendental standard; and 2nd, as producing a dramatic division of the Ego.

It has often been noticed, both by patients and doctors—many of them practised and highly-trained observers—that, under the influence of anæsthetics, either the mental processes go on at an enormously greater rate, so that the patient seems to himself to have lived through a series of eventful years in a few short seconds; or, on the other hand, he awakes with a merely general impression of having been unconscious for many hours. The abnormal rapidity and crowding together of thought and feeling, proved by these observations, have also been noticed and described by opium and hashish eaters, as well as by many of those who have been nearly drowned.

Now the investigators* who have occupied themselves with experiments on dreaming have succeeded in tracing many dreams to external causes, and in most cases they have found that the catastrophe of the dream, to which its entire course led up, could be unmistakably identified with the external stimulus which woke the sleeper. This seems to imply that the *effect*—the dream and its climax—*precedes* its cause—the external stimulus awakening the dreamer. And this holds equally good both in natural dreams and those excited for experimental purposes; so that it is a very common, almost nightly occurrence, and cannot, therefore, be

* See the works of Volkelt, Hennings, Lemoine, Maury, Scherner, Richter, Steffens, &c.

ascribed to chance coincidence. We have thus to solve the following problem:—How can a dream, excited by a given external stimulus, and seeming to cover a lapse of years, end with a climax which is merely the original stimulus itself in disguise: the stimulus which at the same time awakens the sleeper; the stimulus, and the seemingly prolonged dream leading up to the climax, and the awakening at that climax, being thus all included in an imperceptible (to us) period of time?

Now Helmholtz has proved experimentally that nerve-stimuli require a definite, measurable time for transmission; and Fechner has also shown that their transformation into conscious sensation further requires an additional time. And the only possible solution of the above problem is that, under certain conditions, the mental processes take place independently of this physiological time-measure; so that the whole series of dream-events, explaining, leading up to, and culminating in the catastrophe which wakes the sleeper, are interposed between the moment when the stimulus in question reaches the consciousness by some direct avenue, and the moment when the same stimulus reaches it through the normal channel—the nervous and cerebral system.

Since, then, conscious mental processes can thus go on at a much greater rate than the normal, physiological nerve-time admits of, it follows that this mode at least of consciousness is independent of the physical nervous system, and is subject to a different and much smaller time-measure. But this is practically to admit that our consciousness has two different laws in two different states—*i.e.*, that its functions are dual; hence that it may itself be regarded as a duality.

Again, if dreams are not to be regarded as inspirations, we must ourselves be their architects. But dream places us amidst events unfolding themselves dramatically; so much so, that every dream involves dramatic division of the Ego, since what we think dialogues (in dreams) can be in reality but monologues. More still; we are not only actors and spectators in the play-house of dream, but a part of ourselves goes into the stage itself, since the whole drama—scenery, actors, and spectators, are of our creation.

This supension of our subjective unity, however—this externalisation of internal processes—is only possible so long as we do not consciously grasp the fact of their being internal; so long as we do not knowingly produce, but have them, as it were, given to us. All, therefore, depends on the relation of these externalised processes to consciousness; and this relation must lie either in the mental or in the physical region.

Now, of internal physical processes the only ones which can thus be projected as objective, without our recognising them as internal, are the

automatic and vegetative functions of circulation, digestion, etc. Hence, when in dream the subject is split up into several persons, the plane of this cleavage, so far as it is produced by physical causes, must be that dividing conscious and voluntary from unconscious and involuntary functions and movements. And again, since every stimulus must attain a certain minimum limit before it can excite in us conscious sensation—which limit, as the line dividing conscious from unconscious thinking and feeling, is called the psycho-physical threshold or limit; and since all internal stimuli which pass this limit enter into consciousness, while those falling below it remain in the region of the unconscious, it follows that in the dramatic division of the subject in dream, the plane of this cleavage —so far as the division is due to psychical changes—must be this very psycho-physical threshold or limit itself.

Du Prel then enters on a detailed and convincing proof of these conclusions by an examination of the recorded observations of the most famous scientific psychologists, some of them belonging to the extreme materialistic school. The following are some of the instances :—

Van Esk had a patient afflicted with asthma, who, on falling asleep, regularly suffered from the following dream :—Her deceased grandmother came in through the window, and kneeling on her chest, endeavoured to suffocate her.

In a case reported by Schindler, a somnambule, in one of her illnesses, saw her deceased aunt enter the room with the words "This sick girl is in danger of dying, but will recover with my help." Subsequently, in a more advanced state of trance, the same patient characterised this vision as a mere personification of her condition, which had intensified itself from a vague feeling into a dramatic picture.

This last case shows that the subjective meaning of such visions is only perceived when we become conscious of the difference between the one state and the other. Similarly we recognise, after each awakening, our dream-pictures as illusions, while in the dream itself they are taken as realities. With the change of state there comes a disbelief in the reality of the perceptions of the previous state. The existence of a standard of comparison does away with the illusion, but as a rule the standard can only be attained through a change of state, which allows of a comparison between the two sets of perceptions. In all conditions in waking, as in every stage of sleep-life, man consists, as it were, of two halves ; as far as either his waking or his dreaming consciousness extends, so far extends his "I" (his self-consciousness). Whatever wells up from the unconscious, and crosses the threshold of consciousness, the dreamer conceives as belonging to the "Not-self." Thus the dualism of conscious and unconscious, the

dividing psycho-physical threshold, is the common cause both of the dramatic division of the Ego in dream and also of the illusion, in virtue of which we hold the dream to be real. A remarkable illustration of this is afforded by one of Werner's somnambules, who had prescribed for herself a journey for the benefit of her health. Werner asked her how she would be, when away on her journey, and she replied, "My Albert" (in spiritualistic phrase, her spirit-guide) "cannot then approach me so closely, because you will not be there; but still he will come and help me as much as possible." Translated into physiological language, and stripped of its dramatic garb, this means that she would miss the mesmeric treatment, but that the effects of that already undergone would remain with her.

The foregoing are cases of the dramatisation of physical conditions or states. The following are cases which take their origin in mental or psychic stimuli or conditions.

Boswell relates of Dr. Johnson that the latter dreamt he was engaged in a contest of wit with a stranger, who proved himself Johnson's superior, much to the Doctor's annoyance. On this Du Prel remarks: "No wonder; the dreamer Johnson was split up into two persons along the cleavage plain of the threshold of consciousness; of whom one, the stranger, worked with unconscious talent, the other, Johnson, with conscious reason; and therefore got the worst of it." Another case is taken from Maury, who relates that once when learning English he dreamt of conversing with some one in that language; and, wishing to tell him that he called upon him the previous day, he used the words, "I called for you yesterday." The other, however, at once declared that the expression was wrong and corrected it with "I called on you yesterday." On awaking, Maury looked up the question and found that his critic was right.

Then, taking the fact of this dramatic division of the subject in dream as granted, and assuming also as proved that the plane of cleavage is in all cases the plane (for the moment) dividing the conscious from the unconscious, Du Prel proceeds to draw the following inferences, which he derives by analysis from the foregoing propositions:—

1st. It is, therefore, *psychologically* possible that a subject should consist of two personalities, without the latter recognising their mutual identity, or their identity with the common subject; or, in other words, that man is psychically dual.

2nd. It is further *psychologically* possible that between the two personalities existing in a single subject, intercourse should take place without their recognising their own underlying identity.

The consideration of natural sleep leads inevitably to that of its abnormal phenomena, and especially those of natural and artificial somnambulism.

In dealing with the former of these, Du Prel cites a number of the best authenticated cases of very protracted sleep brought on by nature herself as a means of cure, and lays just and necessary emphasis upon the need of always bearing in mind the radical difference between "*causa*" and "*conditio*;" between the adequate cause of an occurrence, and the condition which, though necessary for its appearance, is still not the producer of it. He points out that the deep and prolonged sleep of nature, in which clairvoyance sometimes makes its appearance in the indication of appropriate remedies, is the *condition*, not the *cause*, of that clairvoyance. Just as, in artificial somnambulism, the mesmeric passes are the mediate cause of the deep sleep which ensues; but neither they nor the sleep itself are the cause, but merely the condition of the clairvoyance which often accompanies that state.

Du Prel then considers at some length the recorded facts and conditions of mesmeric clairvoyance, pointing out that these abnormal faculties are clearly alluded to in the Vedas, and that they afford the strongest experimental proof of the existence of a soul in man; a soul, that is, not identical with our present daily consciousness, which, being bound up with our physical organism, must be modified if not destroyed with it, but a soul in the wider sense of a conscious transcendental Ego. In support of the genuineness and reality of clairvoyance itself, he quotes the unanimous report of a special commission of eleven doctors of the Paris Academy of Medicine, which in 1832, after prolonged and exhaustive investigation, fully confirmed the existence and genuineness of these abnormal faculties.

Furthermore, Du Prel shows that all these phenomena do not appear suddenly or *de novo* in the somnambulic state, but that they are, on the contrary, merely extensions and modifications of phenomena whose presence and action may be traced even in ordinary dreaming. Then, after refuting Dr. Braid's Hypnotic explanation of mesmerism by opposing the evidence of other observers to his, he concludes the chapter by saying:—

"In fact, somnambulism furnishes the most convincing proof of another order of things besides the sensuous, as also that man is interwoven with this transcendental order through that side of our consciousness which lies beyond the ken of our personal Ego in its normal state. Somnambulism proves that Schopenhauer and Hartmann were right in basing that passing form known as man upon Will and the Unconscious; but it proves also that this Will is not blind, and that that of which our personal Ego is unconscious is not *in itself* unconscious; and further, that between our personal selves and the Universal Substance, there must be interposed a transcendental subject, a knowing and willing being. Thus man's individuality extends beyond his passing phenomenal form, and life on earth is but one of the forms of existence possible to his true self."

Among the many strange phenomena of sleep, there occur cases in which our dreams represent the state of our bodily organs, and these cases Du Prel considers in the fifth chapter, under the heading "Dream—a Physician." Instances are cited in considerable number which show that our state of health not only gives the keynote to our dreams, but even becomes symbolically portrayed in them with surprising accuracy. Hence he concludes that in dream we are much more vividly conscious of our bodily condition than when awake; a circumstance only explicable from a displacement of the psycho-physical threshold or limit of sensation taking place during sleep.

Then, passing to the diagnosis of their own and others peoples' diseases which so often characterizes somnambulic clairvoyance, he infers, after examination of a series of remarkable instances of this faculty, that the vague and usually sub-conscious feeling of our own physical condition becomes conscious and definite in somnambulism, owing to a displacment of the threshold of consciousness following the exclusion of all external stimuli. Hence the statements of clairvoyants as to matters not relating to their own bodily state should be received with great caution, and should not be encouraged or sought after, since the sources of error to which clairvoyants are exposed must be much greater in dealing with facts not in direct physical relation to their consciousness, than in taking cognizance of such facts as present themselves spontaneously, from the displacement of the psycho-physical threshold.

In explanation of the diagnosis itself, Du Prel observes that the most advanced scientists have seen reason to ascribe "sensibility," *i.e.*, the foundation of consciousness itself, to the ultimate atoms of which their so-called "dead matter" consists. He points out that the brain and the solar plexus are two almost anatomically distinct centres, each of which may well be the seat of a form of consciousness, that of the solar plexus being in our waking state below the level of our consciousness; and he inclines, therefore, to the view that the latter is the centre of that consciousness which takes cognizance of our bodily states in detail, or at least is closely connected with it. And he finds a confirmation of this opinion both in statements of the clairvoyants themselves, and in the ancient records and traditions of the East.

After an exhaustive examination of the facts bearing on the subject, Du Prel comes to the conclusion that this whole series of facts is due in the main to two causes. 1st. To an alternating and mutual relationship between Will and Idea; and 2nd, to a displacement of the psycho-physical threshold. Thus Will, or desire, excites or calls up an idea; and, *vice versâ*, an Idea calls up or excites the desire or will to realise it. We are thus brought to the conclusion that our normal self-consciousness does not

exhaust its object, our Self, but embraces only one of the two personalities forming our subject. Man is thus a monistic and a dual being: monistic as subject or individual; dual as person.

Now it is apparent on reflection that the existence of personal consciousness depends mainly on that of memory, and further, that reasoning, thought, and action depend for their value on the clearness with which our memory retains past experience and on the presence of mind with which we draw therefrom our conclusions as to the future. It is, therefore, not too much to say that in proportion as a creature rises in the scale of life its memory expands; while, on the other hand, every disturbance of the sense of personal identity in madness or mental disease is accompanied by derangement of this faculty.

But in the chapter on Dream, it was proved deductively that if our Ego is not entirely contained in self-consciousness, then some modification of the faculty of memory must accompany any manifestation of the inner kernel of our being. And to denote this latter, the word "soul," or "psyche," may appropriately be used, not in its theological, but in its purely philosophical sense; not as opposed to "body," but as denoting that element in us which lies beyond our normal consciousness and is divided from the latter by the psycho-physical threshold.

Before proceeding to analyse the disturbances which have been observed in the faculty of memory, we must draw a distinction between *Memory*, *Recollection*, and *Reproduction*. The power of the psychic organisation to recall past sensuous impressions as images is *memory*. This is the common root of both recollection and reproduction. When an image recurs without its being recognised, it is reproduction only; recollection implying reproduction accompanied by recognition as well. But memory does not embrace all the images and sensations of past life, and we may well seek the reason and law of their selection.

According to Schopenhauer, whose opinion is now widely accepted, the selection depends on the will, which he considers the indispensable basis of memory. With this opinion Du Prel agrees, so far as the will is here regarded as determining the *contents* of memory; but he points out that the possibility of reproduction and recollection proves that the forgetting of an image cannot be equivalent to its annihilation or total obliteration from our nature. It follows, therefore, that such forgotten images and thoughts must as much inhere in some basis as those not forgotten inhere in the will. And as this basis is not to be found within our self-consciousness, it must be sought without it. But the mere atomic and molecular changes in the physical brain are insufficient to account for the facts, and hence the basis sought must lie in a (to us) unconscious part of the soul.

Du Prel then shows that on Schopenhauer's own premises he ought to have recognized in brain and intellect the objectified Will to know the things of sense, and should therefore have concluded that Will in itself is not necessarily blind, since, just as the eye cannot see itself, so neither can our intellect see itself; *i.e.*, recognise in itself through pain and pleasure more than a metaphysical aspect of Will; while any second attribute of that Will, which Schopenhauer considers as the root of Being, must remain unknown and unperceived by the intellect as such.

To apply this to memory. Assuming that our metaphysical Will has two aspects or attributes—Willing and Knowing—the Will, as the basis of intellectual memory, would decide *its* contents, *i.e.*, those of our empirical consciousness; while in the latter attribute—Knowing—would be found the real basis of memory in general, the common receptacle of all images and thoughts without distinction. Forgetfulness would therefore be confined to our brain-consciousness, and would not extend to its transcendental side, which alone, in union with the will, would embrace our whole being.

But we have shown that it is only during sleep and analogous states that our transcendental Ego can manifest itself, and we therefore now pass on to consider the enhancement of memory and the extent and evidence of its latent riches, in dream, mesmeric somnambulism, and other abnormal states.

On all these subjects ample experimental evidence is adduced by Du Prel, from the published records of the most scientific observers; but as it would require too much space to deal with it here in detail, we shall content ourselves with indicating the general conclusions he arrives at. Du Prel demonstrates:—

1st. That the reach and clearness of memory is largely increased during sleep.

2nd. That the latent wealth of memory is enormous, and that its existence has been recognised by many competent observers in cases of madness, idiocy, fever, accident, etc.

3rd. That these latent riches become most apparent and striking in somnambulism, while in that case the subsequent and complete forgetfulness proves the previous absence from physical consciousness of these stored-up treasures of memory, which are far too complex and minute to be capable of preservation as mere molecular alterations of the brain structure.

We now come to a class of cases in which memory, which links as by a bridge our successive states of consciousness into a united whole, is so completely wanting, that, looking only to the difference between the successive states of the same person, we may well speak of "alternating consciousness." These cases go far towards giving an empirical and ex-

perimental proof that a single subject or Ego can split up into a dual personality.

Besides the well-known absence of memory after mesmeric trance, the same phenomenon has frequently occurred spontaneously. Du Prel cites and discusses the principal instances on record, but of these we shall quote only one, that of a Miss R——, given by Dr. Mitchell in IV. Archiv für thierischen Magnetismus.

"Miss R—— enjoyed naturally perfect health, and reached womanhood without any serious illness. She was talented, and gifted with a remarkably good memory, and learnt with great ease. Without any previous warning she fell one day into a deep sleep which lasted many hours, and on awakening she had forgotten every bit of her former knowledge, and her memory had become a complete *tabula rasa*. She again learned to spell, read, write, and reckon, and made rapid progress. Some few months afterwards she again fell into a similarly prolonged slumber, from which she awoke to her former consciousness, *i.e.*, in the same state as before her first long sleep, but without the faintest recollection of the existence or events of the intervening period. This double existence now continued, so that in a single subject there occurred a regular alternation of two perfectly distinct personalities, each being unconscious of the other and possessing only the memories and knowledge acquired in previous corresponding states."

This very remarkable case is illustrated and confirmed by many others analogous to it, and fully justifies us in assuming at least the empirical *possibility* of a *conscious* individuality in man, of which his normal self is totally unconscious. This hypothesis also goes far to explain many curious phenomena observed in abnormal mental states which hitherto have defied explanation.

Du Prel then proceeds to apply these facts and conclusions to build up a consistent and adequate theory of memory. Having cleared the ground by proving the utter inadequateness of the materialistic theory to explain even the facts which it admits, let alone those of abnormal memory which we have just examined; putting aside the almost unthinkable attributes with which the materialists find themselves forced to endow their "atoms" in order to make their mere combinations and permutations the sole basis of memory; leaving aside even these glaring absurdities, there still remains a residuum of admitted fact which their theory cannot explain, viz., our recognition of previous images and sensations, the *unity* of our consciousness, and lastly, the fact that these two factors are in a great measure independent of each other, which could not possibly be the case if both were merely due to blind atomic combinations.

But a correct theory of memory must also explain "forgetfulness." Now,

what happens when we forget? Simply a disappearance from our sensuous everyday consciousness. This, however, cannot imply the annihilation of what is forgotten; otherwise its reproduction would be and remain impossible. And hence, as the theory of material traces on the brain is considered by Du Prel to be untenable, there must be a psychic organ which has the power of reproducing a mental image even when that image, as a product of its past activity, has been annihilated; and further, this organ must lie without our self-consciousness, and therefore can only belong to the (*quo-ad nos*) Unconscious. But, if this organ possessed merely and only the latent potentiality of reproduction, and did not rather take up the mental image as a product into itself and there preserve it unchanged, then we should be forced to distinguish between the conscious and the unconscious within this organ itself. Since, if not, the image would, in being forgotten, merely sink back into the purely "Unconscious," and no reason or explanation could be given why or how this "Unconscious" could return on a sudden to consciousness. Such an explanation would be none at all, and we are therefore driven to conclude that this organ is *not* in itself unconscious, and that accordingly it possesses not a merely latent potentiality of reproduction, but that it takes up into its own consciousness the images which disappear from ours.

This hypothesis, further, has the advantage of explaining how an enlargement of the field of memory can take place through a simple displacement of the psycho-physical threshold, as is the case in mesmerism, etc.

Let us compare this theory with that of the materialists. The latter assert that every thought or image leaves behind a material trace on the brain. Hence every recollection would be equivalent to an extension of the *sensuous* consciousness — the only one they recognise — beyond its previous sphere, whereby the trace so left behind becomes "illuminated," while it otherwise would remain in "darkness." But in reality we find that it is in sleep and similar states that the memory is enhanced, and that in proportion as sleep deepens, *i.e.*, in proportion as sensuous consciousness grows feebler and disappears. Whence it follows that memory cannot be a mere extension of sensuous consciousness. On the other hand, when we forget anything, our theory teaches that nothing is changed in its mental representation, which neither becomes, in some inexplicable manner, unconscious nor yet is annihilated, but there takes place an alteration in the subject or individuality of the man. This subject has a dual consciousness and is separable into two persons; so that in forgetting, as in remembering, a simple transfer of the representation in question takes place between these two persons of the same subject.

The thought does not become unconscious, but one of the two persons of our true self, the "I" of every-day life, becomes unconscious of the existence of that thought.

What we forget is not annihilated as thought; what we remember is not begotten afresh as thought, but merely transferred into sensuous consciousness.

We have now reached the last chapter of this outline of a philosophy of Mysticism, in which Du Prel applies the results already obtained to establish the existence and indicate the nature of a monistic soul or individuality in man. In spite of the inevitable repetition which it will involve, we shall follow at least the general outlines of his argument, with the hope of bringing to a focus the proofs scattered throughout the book, and of enforcing the importance and validity of the author's conclusions.

First, then, it must be borne in mind that man, like every other organism in the scale of life, faces in two directions—gazing, as it were, on the past and the future; bearing within him the footprints and outlines of Nature's past development and history, but showing also the rudimentary organs and dormant faculties which he is destined to develop in the future. And to these dormant faculties, promises, as it were, of new worlds of experience and knowledge, belong the so-called abnormal powers and senses which have already occupied our attention. They are the germs of man's transcendental capabilities, the re-actions of his soul on impressions received from without, which, however, usually remain unnoticed and unperceived because they fall below the normal limit of sensation.

Second. In addition to the arguments already brought forward (from the phenomena of memory, etc.) for the existence of a principle in man, beyond and higher than the known laws of nature, it may be urged that the existence of organised matter proves the action of some agency, which suspends for the moment the operation of the usual laws of chemical affinity, and brings about atomic and molecular combinations of the most unstable and ephemeral character, which could never come into existence were the atoms free to follow their normal affinities; and this organising principle throughout nature may well be identified with the transcendental subject of the organism under consideration.

Thirdly. It has been shown that the Ego, individuality, or Subject in man embraces two distinct personalities, since in somnambulic and allied states the knowledge and memories present in the subject's consciousness are radically different from those present in his normal state; while further, the sense of individuality, far from being lost or weakened—as it ought to be on the Pantheistic theory of Hartmann—or fading away into the Universal Unconscious, becomes, on the contrary, more strongly

marked, while new psychic powers and faculties make their appearance in those states.

That we are, indeed, entitled to speak of two personalities in one and the same subject is fully borne out by the fact that the antagonism between them often extends to the mode and contents of their activity, *e.g.*, when a somnambule asleep prescribes for himself, and insists upon a remedy which is abhorrent to him when he awakes. Such instances show that the transcendental subject regards the man's situation from a purely objective, impersonal standpoint, and is as indifferent to his fate as to a stranger's—as, indeed, should be the case if the two sides of man's nature are divided by the threshold of sensation. This view is further confirmed by the dramatisation of dream-life already dealt with.

We are thus led to consider that higher Self within us (of which we are unconscious) as individual and conscious, but independent of our senses. Pursuing further the consideration of this transcendental subject and its functions, the following thoughts suggest themselves.

The transcendental Subject or Ego being thus interposed between man and the synthetic unity of existency called God, Nature, or the One Life, we should expect some fresh light to be thrown on those fundamental contradictions, which neither Theism, Pantheism, nor Materialism has been able to interpret or explain : the contradiction, for instance, between man's undying desire for happiness and the misery and suffering of his existence. Now, no view of existence, which regards man as called into being from nothingness at birth by a foreign external power (*i.e.*, as only *then* becoming an individual entity), can possibly attribute these miseries and sufferings to causes generated by himself. To reconcile the contradiction we need a view, which, while recognising to the full the ills of life and the overbalance of its suffering and misery, shall regard man's birth and life as the free act of his very being itself; a being whose individuality cannot, therefore, begin with birth, and hence must have more than a mere transient importance, must last beyond the brief moment of life's passing. If, then, I am the creation of my own actions—as both Fichte and Schelling admit—there must then be a duality of persons within me. So, alone, can I be the cause of myself, for my individuality can well be the cause and producer of my earthly personality, provided that only the sensuous, earthly personality takes its rise at birth, and Earth-life would thus result from the tendency of the individuality towards incarnation. The actual proof of this view, however, can only be given through real facts and arguments; and Du Prel then proceeds to analyse the circumstances causing the birth of any given individual, and to examine the metaphysical basis of "Love" in its bearing on human evolution. The evidence thus obtained is most

conclusive and suggests many lines of further investigation, but is too long for quotation, and too condensed to admit of a useful summary.

In the Chapter on Memory it was proved that the passage from Consciousness into the Unconscious really implied a passage from the personal memory into the transcendental subject or individuality. At this point the materialistic theory of evolution loses sight of the process, and confesses its inability to explain how acquired mental habits and memories can be transmitted hereditarily.

Now, what is true as to the passing of memories out of consciousness, must be equally true of thought and ideas in general, of which the accumulated contributions constitute our psychic talents and powers. The individuality thus appears as the heir of our psychic earnings during life, and especially so of moral qualities and development, since the forms of intellectual knowledge (space and time) are the most modified by death, which does not equally effect the moral nature. (See the phenomena and observations of the mesmeric death-trance and other states.)

In somnambulism we have found evidence that the process of life is not simply engaged in calling into existence ephemeral beings and then annihilating them ; but that on the contrary, the object of earthly existence is the growth and strengthening of the individuality. This must be the reason why it seeks incarnation, since physical man is the common point determining, on one hand, the evolution of the individuality, on the other that of the species.

But the stress of evolution must fall wholly on the development of the species, if we assume, with the materialists, that the acquired talents and progress of the individual are only stored up in his germ-cells, by which the type of the next generation is determined ; while the individual himself is finally annihilated by death. Clearly this assumption contradicts that universal law of nature, admitted by the thinkers of all schools alike, the "*lex parsimoniæ*," the law of least effort. For would not far less energy be expended in producing a given progress, if the individual stored up his own mental and moral progress in successive lives for the future advantage of himself and the world, instead of merely bequeathing the objective fruits of his labours to succeeding generations ? If it be not so, then nature is wasteful of her forces, careless of the means she employs, and acts in contradiction with herself.

We found, however, in the transcendental subject, the physic faculties of normal waking life, and if, therefore, this higher individuality but stretches, as it were, its feelers into the material world through the senses, and if, as seems almost certain, our sensuous being is capable of psychic evolution, then so also must be our true Self, our Individuality. In other

words the individuality must absorb the essence of our conscious activity, and grow, as grows a tree-trunk from the nourishment brought it by leaf and branch.

This granted, it follows that the evolution of the individuality cannot be confined to a single earth-life, but that the distinct personal and individual character, with which we come into the world, must have been previously acquired by the same means through which it grows and expands in this life. Hence our individuality or transcendental subject must have grown into what it actually is through a long series of successive existences.

Thus, not only is the existence in general, but also the individuality of man metaphysically determined and shown to be his own creation; for as in our dreams we are unconsciously the poets, managers and even scene-painters of the plays therein enacted, so also is our individuality or Self the Synthesis of the threads by which destiny guides us through life, although the fact that this is so is not patent to our sensuous consciousness.

We will now state in brief this, at least partial, solution of the problems of life and death as a whole, and then pass on to consider its ethical bearing and the answer it gives to that mightiest of all questions—What is the purpose of life?

The human psyche exhibits faculties which are *physiologically* inexplicable, not during the exaltation and greatest activity of sensuous consciousness, but, on the contrary, during its complete suppression. Hence it follows that the soul must be something more than a mere product of the organism, and thought something other than a mere secretion of the brain.

Still the soul can and must be conceived of as material, but of a materiality lying as far above that of the body, as the materiality of the latter is removed from that of a stone.

Soul and consciousness are not identical conceptions. As belonging to the transcendental world the soul is unconscious, but not in itself, only in respect of the brain-consciousness. Thus the mesmeric trance which produces on the one hand the phenomena of clairvoyance, is, on the other, attended by so complete a suppression of the brain-consciousness, that the most serious surgical operations can be performed in it painlessly. This relatively, but not in itself, unconscious Ego, as the true substance of the individual, is united together with man's personal Ego, the basis of our normal everyday consciousness, into one single subject, which is, however, divided into two personalities. The man who alternately sleeps and wakes is one single subject, possessing, however, two alternating forms of consciousness, which have but few points of contact between them,

Hence man is not called upon to play his part in the history of the Cosmos merely as a part of the species. Man is no mere passing phantom, forced to serve another's purpose by some strange fatality, but, on the contrary, he himself, as an individual being, is capable of infinite progress towards absolute perfection.

But what is the purpose of life, the true end and object of existence? We have seen that life's sufferings, spurring us on to progress and deeds of love and charity, thus become means to expand and develop our individuality. But they have an even more direct purpose, for in them lies that purifying power recognized alike by Christian and pessimist, by poets and thinkers. We can still say with the pessimist that through earthly suffering the will to live is checked and brought to rest; remembering, however, that this holds true but of the desire for earthly life; while the Nirvana we strive for is not absolute annihilation, but transcendental Being, and is to be attained, not through quietism and idleness, but through untiring effort on the battle-field which we ourselves have chosen for ourselves. Therefore may we say with Eckhard the Mystic, "The fastest steed to bear ye to perfection is suffering," or with the wise Hebrew, the author of Ecclesiastes, "Sorrow is better than laughter, for through sadness is the heart made wiser."

One thing alone is acknowledged by all thinkers alike as the actual result of earthly existence—the growth and enhancement of the individuality. And we shall attain earth's true object and fulfil its highest purpose by subordinating our personal interests to those of our true selves, our Individuality—in other words, by serving the cause of Universal Brotherhood; for the individuality is but an expression of the supreme synthetic unity. The entire contents of ethics may be summed up in the precept; that the personality shall serve the individuality. Thus the highest rule of conduct is impersonality and unselfishness—love and charity.

THE THEOSOPHICAL MOVEMENT.

By A. P. Sinnett.

[From The Calcutta Review.]

NO reasonable man can hope to avoid misunderstandings altogether in connection with a new movement of thought. For anyone concerned with such a movement, the hardship of being saddled with assertions he never made, and doctrines he never propounded, is very great; but this treatment has to be accepted with patience as a natural consequence of the mental activity characteristic of our age and country. People of quick imagination cannot help criticising new ideas wherever they crop up, no matter how crude and fragmentary their presentation, and such ideas are lucky if not so dealt with on the basis of a fragmentary statement purposely put forward as a caricature. This last fate, as well as the first, has often befallen the Theosophical movement, but in truth, it is an effort which no cultivated and well-disposed person of any nationality, who comprehends it rightly, can have any ground for regarding either with ridicule or hostility. If false impressions concerning the objects of the Theosophical Society are kept aside, as well as mistaken notions in reference to abnormal occurrences that have perhaps been too much talked about in connection with its work, there will remain a path of operations, which every one may not think it worth while to enter upon, but which no man, amenable to the force of reason, can condemn as a path leading to evil consequences or resulting from any sort of delusion.

In other words, people who have become zealous members of the Theosophical Society are governed by a disposition to think that highly important truths, relating to the origin and future destinies of man, may be reached by a certain line of study, and that a great deal may be done towards obliterating the acrimonious warfare of sects, by uniting for the purposes of such study in a broad, loosely organised association, which exacts from its fellows no subscription to any test or belief whatever, beyond a simple recognition of the principle that men may wisely engage in a fraternal search for those fundamental truths which must underlie the discrepant creeds of the modern world, so far as each or any of these creeds have real truth in them. Already, indeed, some members of the Theosophical Society believe that they have prosecuted this search along the lines indicated by the founders of the Society with great success. Individual members may conceive, with varying degrees of confidence, that certain persons who have communicated to them within the pale of the society the results, or some of the results, of *their* search after spiritual truth, have shown themselves so richly endowed with knowledge and intellectual capacity as to be manifestly

qualified in an extraordinary degree to point out the way to others, and thus to save new inquirers 99 per cent. of the trouble they would otherwise have to take. But if ever it is represented that Theosophists are the blindly credulous recipients of a great volume of cut and dried Oriental dogmatism, that statement can only be a more or less disingenuous perversion of the state of things just described. As Theosophists they are simply inquirers after truth, and may not be the less Theosophists because they are also, as the case may be, Christians, Hindoos, Mahomedans, or Parsees.

Will an objection be raised at the threshold here, to the effect that so vague an aspiration as the desire for spiritual truth can be no bond of union; that everyone who reads or thinks of serious things is to that extent a Theosophist, by this definition already, and without having ever heard of the persons who have especially arrogated to themselves that title? Certainly, every open-minded person who reads or thinks with the view of revising, and not merely with that of confirming, established conceptions, is a potential Theosophist, but in the society that has recently been formed to pursue such revision systematically, there is just so much of a predominant leaning towards enquiry, in a certain direction, as to give the society a clearly-defined reason for its existence, without militating against the intellectual liberty of its members. This leaning has been determined by what the present leaders of the society regard as their great success in obtaining an insight into spiritual science, with the help of some members of a certain organisation, that has its principal seat at present in Tibet. It is only within very recent years that anything has been known of this organisation beyond the circle of its own initiates, and whenever, among persons who have paid any attention to the matter at all, a low estimate is formed of the importance of the Theosophical movement,this can only ensue from a doubt whether the information now current in the world concerning the organisation referred to is to be relied on. For if I am even approximately right in the statements which in some books of mine on the subject I have ventured to put forward, the assistance of those who are known in the East as the Mahatmas cannot but be of priceless importance for all students of spiritual truth, whatever their creed or nationality.

The convictions formed by those of us who think we have ascertained with certainty that the occult fraternity of the Mahatmas, or adepts, has a real existence, are to the effect that the members of this fraternity have developed, by extraordinary exertions, a faculty for exploring the mysteries of nature along some other paths besides those marked out by the physical senses. The chain of evidence on which those convictions rest is long and intricate, and it is in reference to this evidence especially that misunderstandings on the part of careless readers of fragmentary Theosophical writings are so apt to arise. Just as in the case of a very long trial before a court of justice, some detached portions of the evidence will seem, by readers of these alone, to have no connection with the main facts under examination, so the records of some isolated occurrences that have

interested Theosophical enquirers, as contributing to establish some link in the chain of their evidence, will often be scoffed at as trivial and insignificant bases for the large conclusions supposed to be derived from them. But the evidence, patiently summed up, if examined as a whole, will not be found insufficient, and the smallest incident, revealing on the part of those who are invested in any degree with the abnormal powers of the Mahatmas, may be a brick in the edifice—may serve its purpose in demonstrating the possibility that, by the methods of self-development which the Mahatmas employ, faculties are awakened that subserve the investigation of natural laws, ranging beyond those that can be appreciated with the aid of the physical senses only. The mistake constantly made in reference to this branch of the argument is, that the abnormal phenomena which are thus treated as of importance are gloated over with a mere wonder-loving enthusiasm by their narrators as supernatural occurrences, held, because they are supernatural, to be miraculous guarantees of a new religion. Nothing of the kind is claimed on their behalf. There are no students of physical science in any laboratory in London who are more emphatic in repudiating the supernatural, as an absurd contradiction in terms, than the students of occult science. These are quite well aware that, when they encounter a physical phenomenon, apparently doing violence to what are commonly received as the laws of matter, its importance lies—*not* in the notion, which they never contemplate for an instant, that the order of Nature has been reversed in this case, but in the evidence so afforded that the previously received conception of the order of Nature has been shown to be incomplete. And when they find that the phenomenon under consideration exhibits, on the part of those by whom it is provoked, a grasp of some higher generalisation than that which has sufficed to embrace more commonplace phenomena, the importance they attach to that discovery is as follows: They argue, as it seems to me, not unreasonably, that within the limits of that higher generalisation it is very likely that a purview of Nature is obtainable, that may bring within the knowledge of those enjoying it an enlarged group of experiences calculated to throw light on many problems which appear to transcend "the knowable" from the lower standpoint. It is quite true that none of the very many abnormal phenomena that have been witnessed by many theosophic students, nor even all of them collectively, constitute a demonstration of the whole scheme of teaching concerning the past and future evolution of humanity that has been obtained, by this time, from the Mahatmas. But these phenomena, and the assurances of a variety of persons in a position to know, do prove that Mahatmas exist, and exercise powers which link the operations of mind with the phenomena of matter, and exhibit the consciousness and will of man as forces, under some circumstances of extraordinary potency, capable of effecting consequences far beyond the range of the nervous and muscular systems in which those forces habitually reside. The phenomena of which I myself have been the

observer, not to speak of many others of a far more striking character testified to by others quite as well entitled as I am to be credited with common honesty in giving their evidence, distinctly demonstrate the fact that some persons are capable of exercising their faculties of perception and reflection, and communicating ideas at places far remote from those at which their bodies may be stationed at the time. The laws of nature, of which they avail themselves in doing this—just as we may avail ourselves on the physical plane of the laws relating to the constitution of gases, when we send the voice along a speaking-tube—are on that which, till we understand it better, we may be content to call the psychic plane, but are laws of Nature none the less, and it is just this fact which renders the evidences so afforded important. Our detractors erroneously suppose that we are delighted with these phenomena, because we conceive them to be supernatural. We are delighted with them for exactly the opposite reason—because we know them to be natural, and, knowing this, perceive the splendid range of possibilities in the direction of acquiring knowledge concerning the higher truths of Nature with which the power of observing on the psychic plane may very probably endow their authors.

The Mahatmas are not fond of putting forward *ex-cathedra* statements, and that which they may have been most inclined to do, so far as they have taken any active part in directing the philosophic studies of the Theosophic Society, has been to indicate the light which may be thrown upon the evolution of humanity, and the laws of Nature in her higher realms, by the intelligent consideration of old Aryan literature and philosophy, and most of the doctrine so far conveyed to us by the Mahatmas may be shown to lurk under various intricate disguises in Sanscrit writings which have either not yet been translated at all, or have been translated with reference to the surface meaning only, so that the translations sometimesobliterate the esoteric meaning altogether. Still, of late, and by degrees, with the help of the Mahatmas, some of us in the Theosophical Society have picked up so much of this esoteric meaning, that when it comes to be presented in a coherent shape, people often find fault with it because they regard it as *ex-cathedra* statement.

This is only one of the misunderstandings it is my present purpose to dispel. The Theosophical Society is an organisation of enquirers after truth, but unless it is perpetually unsuccessful in its search, it cannot help the accumulation in the hands of its most earnest and persevering members of (what they regard as) a large harvest of truth. New comers are certainly not expected to accept this *en bloc*, but in charging the society with being a band of crocheteers who pin their faith unreasonably on a system of cosmogony and anthropology as unproved as it is stupendous, the opponents of the theosophical movements are certainly misdirecting their criticism. It is open to any person to state the conclusions to which his own studies have led him, and if other persons find these conclusions sufficiently interesting to trace them back to their origin, well and good. No

one who shrinks from the trouble of so tracing them back will derive much benefit from them; but, at all events, this trouble may be considerably less than that which, in the first instance, gave rise to their evolution. So far every one who may be disposed to try the path of Theosophical enquiry, even in the most tentative spirit, will be convenienced and need not be deterred by the fact that his forerunners have formulated and published by this time a good many of the discoveries they believe themselves to have made.

The core, or main truth, underlying these discoveries, as far as I comprehend them, is this:—The spiritual evolution of man is a process that is blended as it goes on with the physical evolution of the race as traced by the Darwinian theory, but it is not included in that physical evolution. It may be taken note of, by some of those higher faculties brought into play on the psychic plane of natural phenomena, and may be observed to be going on, on that plane, quite independently of its progress on the physical plane. That which, for convenience sake, we may here speak of as the human soul—though the constitution of the soul, examined in the light of esoteric science, is so complex that the word is not perfectly applicable all along the line—goes through a process of evolution as prolonged and elaborate in each individual case as the evolution of the physical types in which it manifests on the physical plane at successive periods of its growth. The soul is an entity, having materiality of a kind, though the matter of which it is composed is not in the same order of matter as that which constitutes human bodies on this earth, and many of the phenomena which interest students of occult science are valuable, because they demonstrate the existence of this matter of the higher kind. The soul entity or individualised ego, of a human creature, having once attained to that condition, by passing through the lower forms of animated nature, is then educated by successive human incarnations, and refreshed by successive periods of existence on the higher psychic plane. Its individuality is preserved throughout these successive processes of growth, and the fact that the personal adventures of each incarnation are forgotten by the time the next comes on, does not in any way, when the circumstances of such forgetfulness are rightly appreciated, militate against the unity of the individual. They are summed up in the essence or the ego by the time the period for re-incarnation arrives, and thus constitute the advance which that ego has made by virtue of its last life, along the path of spiritual evolution, but they are not even forgotten until they have been fully developed in all their consequences in the psychic existence immediately following the physical life to which they have belonged. There is ample time for this exhaustion of their effects, because the whole process of human evolution is so deliberate that thousands of years may elapse between the successive incarnations of the same individual ego. If this gradual wearing away of the life memories in each case strikes a new-comer to the theory as a comfortless notion, that can only be due to an inadequate appreciation, on his

part, of what long periods of time really mean. Anyone who says "Such or such a feeling in me can never be exhausted, my interest in the life experiences I am passing through, my desire to remember myself as I know myself now, and to compare any later fate that may await me with the destinies I have already endured, can never die away"—in saying that, he is simply failing to realise the ultimate significance of the word "never." A man may be so full of thought and affection, and his mental grasp of his "personality," *i.e.*, of the bundle of specific recollections which have grouped themselves during his life around the central core of his imperishable individuality, may be so strong, that he may quite rightly regard that personality as logically and in justice entitled to a prodigious prolongation. Very well: there is no law of Nature, according to the esoteric interpretation thereof, to say Nay to his aspirations. These recollections, affections, and active mental states, inhere not in the body, which goes to the coffin, but in the far more durable psychic body which death sets free from its grosser encasement. The true ego thus liberated is under no obligation to return to earth as long as the feelings and aspirations referred to continue in activity, and let us attempt for a moment to measure the future possibilities of their activity by a retrospective comparison. We can look back over some few thousand years of history. We can retrace our steps in imagination along the story of our own country, till with some distinct impression of the length of time concerned we get back into the Roman era, and across that stepping-stone of thought we can roll fancy backward into the misty period of Egyptian civilisation. Let the man who feels that he will be wronged if he does not retain his personal recollections "for ever" imagine himself perpetuating them along a channel of thought in experience which these exclusively engage, all through the future history of the earth, till the Victorian era of British civilisation has been covered with later strata of events, as thickly as the era of the heptarchy is covered for us. Is his unconquerable love of his own personality unsatisfied still? There is, still, at all events, no natural law, if so, which blots it out. In the processes of geologic change this country itself may melt away, and new continents may be formed to be colonised afresh and slowly bear their social organisations of civilised men. If the ego of our hypothesis is egotistic still, he will hold on to the existence in which that egotism has free scope; but, in truth, the conjecture does a wrong to human nature. The most pleasurable day wears to a close, the most active votary of its enjoyments craves at last for rest, the fullest and brightest life of the kind we are familiar with so far, is for time and not for eternity. At last its feelings, its emotions, its experiences will be sublimated to a true essence which represents the progress of the real individual along the path of spiritual evolution, and thus advanced, the fully refreshed ego will be born again, to take a fresh departure, as from the day-light of another morning.

And it is well for our ultimate perfection that this is the law, for only by

a long series of such new departures can the human soul accumulate the attributes required to lead it on to that higher evolution to which it is naturally destined in the future, and from the standpoint of which the humanity, we know at present will be looked back upon, almost as we look back upon the lower forms of animal life. This is one of the many profoundly satisfactory aspects of the esoteric doctrine. The history of humanity, viewed by the light thus thrown upon it, is not the purposeless agglomeration of suffering which some less highly sensitive interpretations would have it. It is not a crude tangle of injustice, in which one person is blessed with all happiness, and another cursed with all misery, and both alike treated to an equal share of an unchangeable beatitude afterwards. We may discern in the nature of the esoteric teaching the operation of a retributive law which does not merely obliterate the inequalities of its earlier working by a deluge of results out of proportion to any merit or demerit that can be concerned, but which meets every case with absolute flexibility, and never departs one hair's breadth from the strict fulfilment of justice to each and every human being. Not merely in its operation as regards the ultimate spiritual perfection of the soul, but in regard, also, to the worldly experiences of incarnation, the law of consequences, to which the Oriental philosophy gives the name "Karma," tracks each individual along the almost interminable procession of his incarnations and metes out to him the fruit of his own growth. The doctrine does not teach its followers to be callous on that account to human suffering, to leave unturned any stone, the turning of which may afford such suffering relief. But it does supply a sublime justification of suffering which may reconcile us to that which is truly inevitable in our own destiny, as well as in those of others whom we can only reach with a helpless sympathy.

It may, perhaps, be urged that the religious system round us may reconcile us to this by teaching a profound, if as yet unenlightened, trust in the benevolence of God, in whose inscrutable government of the world we may be sure that good will come out of evil eventually, and the dark mysteries of existence in this world be unriddled by-and-bye. And no esoteric teacher would resent this trustful confidence: he would only point out that the esoteric doctrine gives us the explanation much sooner than might have been expected, of the manner in which the good is evoked from the evil, of the providential ways that we might have feared would remain inscrutable much longer. The esoteric doctrine does not come to break down, sweep away, or discredit existing religious systems. It comes, on the contrary, to justify them in their essentials, to put aside, with all gentleness, if possible, distortions of original divine truth which have crept over the face of theological dogma, but mainly to give the world a last exact knowledge of spiritual science, so that the actual verities underlying a great many shadowy, but not on that account erroneous, beliefs may present themselves in clear outlines to the understanding, and constitute intelligible springs of action, the intelligent recognition of which may

thenceforward conduce much more efficiently to the higher spiritual evolution of the future than could be accomplished by the further influence of a blind, however beautiful, piety.

In England the Theosophical movement must, probably for some time to come, present itself chiefly to public attention in its aspect as a system of philosophical inquiry ; but its true importance would be ill-appreciated if we considered it merely in this light. In India the movement has another bearing, and there its philosophical is intimately blended with its social and philanthropic aspects. The rivalry of warring sects in Europe, keen as it may sometimes appear, is a small evil compared with the hitherto irreconcilable hostility of the various religious schools, sects, and castes into which the population of India is broken up. The Theosophical Society has, for the first time in modern Indian history, succeeded in constructing a common platform on which Hindoo, Mussulman, Buddhist and Parsee may stand in a fraternal alliance. It has, in actual fact, laid the foundations of the "Universal Brotherhood," which it emphasises as the foremost object of its appeal to the world. With a hundred branches in different parts of the country—the magnificent fruit of Colonel Olcott's untiring exertions—the nucleus of this grand union of humanity has already taken shape. In the beginning some objections were raised to the programme of the Association on the ground that, beautiful as the idea of universal brotherhood might be, it was merely another phrase for the millennium, and that no practical result was likely to ensue from the promulgation of an idea as vague as the motto of a copy-book. But the Society has lived to prove that, in alliance with the philosophical views it is enabled to suggest, its aspirations towards an all-embracing fraternity are by no means an ebullition of empty sentiment. To begin with, the fraternity it aims at is not vitiated by the lower objects of material socialism. It is no community of goods which the Theosophical Society desires to set on foot, but a community of spiritual aspiration, of intellectual endeavour. And it claims this by helping to show that every man whose religion embodies a desire to ascertain essential truth, and not only to trifle with the formalities of ceremonial, or to fight for the predominance of a dogma, must at last reach a common platform on which he will find himself side by side with every other truth seeker, no matter from what point of the compass he sets out. This is the way in which the guidance in the study of ancient Aryan literature afforded to the visible leaders of the Society by the real adept founders of the undertaking in the background, has proved of such inestimable value. An immense number of the more thoughtful classes of the Indian people have been persuaded to seek for the correspondences in their respective faiths rather than to dwell upon their discrepancies. And all philanthropists who may, for any reason, be shocked by the crude idolatry and incoherent fancies which disfigure oriental religions would do far more wisely to co-operate with the Theosophical Society, in trying to lead the imagination of the Indian people up

from these to the primary divine truths they have so sadly caricatured, rather than to waste good effort in a lateral attack. Such an attack cannot be successfully prosecuted from the point of view of a religion which Europe has so far refined in the minds of its most gifted representatives, that these are sometimes apt to forget how it strikes an entirely unprejudiced stranger, when its cut and dried doctrines are crudely presented to him by preachers unable to illuminate their symbology as they proceed. Indeed, we may gather a higher lesson yet from the theosophic position even than that which would recommend a generous recognition of the good wrought already in India by its fraternal counsels. We may be enabled, at last, to perceive that in penetrating to the core, and partially obscured significance of our great European faith itself, with the help of the light shining from the Oriental Brotherhood, we may discern something more than a moral benefit for India in the establishment of fraternal sentiment there—something which may reveal to European philosophy that its highest triumphs can only be attained when the universal brotherhood of the Theosophical Society has truly extended its influence across both continents, and has bound together the lovers of divine wisdom in England and in Hindustan in an even closer union than that which, for the welfare of both, let us trust, will long continue to attach them in physical allegiance to one governing organisation.

WHAT IS THE THEOSOPHICAL SOCIETY?

AN OPINION IN REGARD TO WHAT IT OUGHT TO BE.

[From The Path.]

I am often asked by strangers who have heard some account of the doings of the Theosophists :—What is the Theosophical Society and what is its purpose? Some believe it to be a sect, in which no opinion is suffered to exist unless it is first sanctioned by certain "headquarters" or "Boards of Control"; others believe it to be a school for Occultism and Witchcraft; others think that it is a new form of Buddhism, coming under some disguise to overthrow Christianity, while some of those who do not belong to the Christian Church suspect it of being an effort to spread Christian Doctrines among them by clothing them in some new and more acceptable form. Nearly every one of such enquirers sees in the T.S. only a bugbear, and there are all sorts of opinions, except the right one, prevailing about it.

To all such objections I can only answer by showing the printed "Rules of the Theosophical Society," where, under the head "Objects of the Society," it says :—"The Society represents no particular religious creed, interferes with no man's caste, is entirely unsectarian, and includes professors of all faiths." This sounds so beautiful that people who have been accustomed all their life to cling to creeds and dogmas and "recognised authorities" are unable to believe that it can be true. Moreover, the objectors have heard of "Boards of Control," of "Presidential Orders," of "Official

Organs," &c., and all these things have such an air of sectarianism that they seem to be hardly compatible with the spirit of freedom so loudly proclaimed by the T.S. It is asked :—What has a "Board of Control" to control? Who enforces obedience to the Presidential Orders? Does the Official Organ promulgate the dogmas of the sect? And, if not, what then is the use of these things? It seems, therefore, time that we should once more consider what the T.S. is, or what it ought to be. It must be plain to every lover of the truth that, however great the progress may be which modern civilisation has made with regard to the material and temporal welfare of man, the world is still far from having attained physical, intellectual, moral, and spiritual perfection. Disease and crime, suffering and death, poverty, tyranny and ignorance are still in existence, and although there are many organised bodies whose purpose it is to do good and to cure the ills of humanity, still the majority of such bodies are hampered to a certain extent by old beliefs, usages, creeds and superstitions, and their activity is not sufficiently free, because their opinions are not free; they may benefit a certain class of humanity, but not all mankind; they know perhaps a part of the truth, but not all of it; their charity extends over a small circle, but not over the whole world. The root of all evil is ignorance, with its children, superstition, fear, crime and disease; and the only remedy against ignorance is to spread the knowledge of truth.

There have been at all times men and societies willing to spread that which they believe to be the truth by all means which were at their command, whether fair or foul; there have been people ready to force their opinions in regard to the truth upon others, by the power of the sword and fagot, the rack and the fire; but the truth cannot spread in this manner. Real knowledge of the good, the beautiful, and the true can only be attained by obtaining the knowledge of self, and the knowledge of self must grow to every individual in the course of his development. It can no more be implanted by others or be forced upon another than a tree can be made to grow by pulling its trunk. The object of the true Theosophist is, therefore, to attain self-knowledge, and to employ the knowledge which he possesses for the purpose of accomplishing the greatest good.

There is, perhaps, not a single country upon the face of the earth in which may not be found a number of persons who desire to obtain self-knowledge, to find the truth by means of a free and unrestricted investigation, and to employ their knowledge for the benefit of humanity. There are persons who desire to see true progress in place of stagnation, knowledge in the place of accepted but still dubious opinions, wisdom in the place of sophistry, universal love and benevolence in the place o selfishness. Such men and women may be found here and there, and each one acts in the way he considers best. Some work by means of the school, others by means of the pulpit; some teach science, others influence a sense of the beautiful and true by their works of art, others speak the powerful language of music; but the most advanced of these

give an example to others by their own Christlike conduct in the affairs of everyday life.

The great majority of such persons, interested in the welfare of humanity, live isolated, though they may be residing in crowded cities: for they find few who share their mode of feeling and thought, and who have identical objects in view. They are often living in communities where little except selfishness, the greed for money-making, or perhaps bigotry and superstition, are found, they are isolated and without the support of those who sympathise with their ideas; for although one universal principle unites all those who have the same object in view, still their persons are unknown to each other, and they seldom find means for mutual intercourse and exchange of thought.

Now let us suppose that in each country a centre of communication were to be established, by means of which such persons could come into contact with each other, and that at each such centre a journal or newspaper were to be established, by means of which such persons could exchange their thoughts—not a centre from which supreme wisdom was to be dispensed, and from whence dogmas were to be doled out for the unthinking believers, but a centre through which the thought of the members of the society could freely flow—and we should then have an ideal "Theosophical Society." Such a centre would resemble a central telephone station, to which all the different wires extend, and it would require a trustworthy servant at the office to connect the wires and attend to the external business connected with the affairs of the offices; but if such a "telephonic operator" should attempt to interfere with the messages running over the wires, and to assume an authority to say what kinds of opinions should be wired and what messages should be suppressed; if he were to assume the *rôle* of a dictator, and permit only such messages to pass over the wire s as would be in harmony with his own ideas, then the object of the centre of communication would come to nought, we should again have Papal dictates and Presidential orders in the place of liberty of thought and speech, and there would be an end of the object and purpose of the Society.

But, on the other hand, if every unripe mind were to be permitted to have its effusions printed at the expense of the Society, and to teach things which, perhaps a few months afterwards, having learned to know better, he would be sorry to think had ever seen the light, such a proceeding would throw discredit upon the Society, and be, moreover, altogether impracticable.

Our "telephone operator" should, therefore, be a man possessed of the greatest circumspection and discrimination; and while he should never interfere with the expression of any opinion, no matter how much opposed to his own, he should, at the same time, be permitted to cut down the messages sent over his wires to certain limits, and to present them, if necessary, in a more suitable form.

As regards the liberty of speech, it would be an absurdity if such a Society were to attempt to prescribe to any of its members what kind of opinions or dogmas he should express, because, whatever opinions he may pronounce, they could never be regarded as the opinions of the Society as a whole; for the Society, as such, "represents no particular creed," and "is entirely unsectarian." If, in spite of this solemn assertion, any one chooses to believe that the opinions publicly expressed by a member of the Society represent the creed of the Society, such an unfortunate circumstance can only be deplored, but will do no serious harm. On the other hand, if "a President" or "Board of Control" should attempt to preside over more important things than merely over the meetings of the members, and if a "Board of Control" should attempt to control the conscience and opinions of the members, instead of merely exercising its control over the external affairs of the Society; and if an "official organ" should attempt to postulate what ought and what ought not to be believed by members of the Society, such a proceeding would be in direct opposition to the spirit, the object, and the purpose of that Society, and in contradiction to the principles on which it was founded; and while it should be the object of every lover of truth to assist the growth of a true "Theosophical Society," and to maintain its purity of principle, it should also be his aim to suffocate in the germ everything that is opposed to liberty and freedom of speech.

WHAT IS TRUE CHRISTIANITY?

[From The Path.]

Christianity is a religion. The word "religion" has evidently three distinct meanings.

1. In the first place, it signifies the practice of a certain kind of spiritual training by which the higher principles in the constitution of man are developed and re-united (bound back) to the divine source to which they belong. In this sense it is the same as Yogism (from Yog, to bind).

2. In the second aspect it implies the knowledge of the true relation existing between microcosmic man as a part of the All and the macrocosm of the spiritual and material Universe. In this sense it is a science.

3. In the third and common acceptation of the term, "religion" means a certain system of forms, ceremonies, and usages, by which some supposed external deity is worshipped or propitiated, and his favour obtained, so that the sinner may escape the deserved punishment, and evade the law. In this sense it is a superstition.

To become a "Christian" of the third order it is merely necessary to submit to a certain ceremony called Baptism, whose mode of administration varies in the different sects; but it seems that to become a real Christian some

other baptism is necessary, namely, the Baptism of the Water of Truth, the Baptism of Blood, and the Baptism of the Living Fire of the spirit.

The first baptism, with the Water of Truth, means the attainment of spiritual knowledge, and corresponds to the first of the four noble truths taught by Buddha, "Right Doctrine."

The second, or the Baptism of Blood, is commonly supposed to mean a shedding of blood by martyrdom in the defence of a belief in a historical Christ. But such a process would be a loss of blood, and not the inception of it, and could not properly be called a "baptism." The best way to obtain information in regard to this "Baptism of Blood" will be to ask those who have received it, or who are receiving it at present.

There is a certain class of practical Occultists, whose inner senses are opened to a great extent, and who have been taught by no one but the spirit within themselves and their own experience. They say that the Baptism of Blood means a penetration of the growing spiritual germ in man through the flesh, and blood, and bones of the physical body, by which even the gross elements of the physical form are attenuated and purified, * and that this process produces pains and sufferings typically represented by the suffering, crucifixion, and death of the man Jesus of Nazareth. They say that no one can be a true follower of Christ, or a real Christian, who has not undergone this Baptism of Blood, and experienced the pains of crucifixion, † but that man, having passed through that occult process, becomes an adept, when only the highest baptism, or the last initiation—the Baptism of Fire—will be necessary to enter the highest attainable state (spiritual power), and to become a Son of Light.

But, it is asked, what has Jesus of Nazareth to do with that process? How does the latter come to be typified by his suffering, and what is the *rationale* of it?

It is claimed that at the beginning of certain historical periods—when old religious truths are about to be forgotten, and the idolatry of form assumes the place of true religion—some great spirit (planetary) appears upon the earth, incarnated into a human form, and by his word and example impresses the old truths forcibly upon a number of receptive minds, to communicate to others, and thus lay the foundation of a new religious system, embodying old truths in a new form.

It is believed that the man Jesus of Nazareth was the mortal form in which such a spirit was embodied; the latter being no less than what I believe every planetary spirit to be—an emanation from the Universal Logos or Word.‡

But what is the Logos? or, to express it better, how can we form a

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* Compare the "Elixir of Life" in the *Theosophist*.

† "That which was from the beginning," etc.—John, Epistle I., 1.

‡ This has nothing to do with so-called "stigmatisation," the latter being merely the result of a strong imagination upon a weak body.

conception of it ? We can conceive of no other God, or supreme Good, but the one which lives within ourselves, and which is said to be the image of the Universal God reflected in the purified human soul, where it (He) may attain self-consciousness and the knowledge of self. The Universal God may be described as the incomprehensible centre from which proceed the elements of Love, Life, and Light in the various modes of manifestation on the different planes. The whole of Nature is a product of the Spirit of God, being poured out throughout the All by the power of the Word, which is the life or thought rendered active by will.

The same process which took place in the eternal Macrocosm of the Universe takes place in the inner world belonging to the Microcosm of man. "No one can come to the father but through the Son." That is to say, no God will take his seat in the interior temple of man, except through the power of the Word ; in other words, by the concentration of thought and goodwill upon the divine germ which rests in the innermost centre of every human being. If we concentrate our love upon that centre of good, the divine germ will begin its active life, and the interior world gradually become illuminated by the Light of the Spirit. As this principle grows it will penetrate the soul and, through the soul, all the lower principles, even the physical body, throwing off the impurities of soul and body ; and the more impurities there are present the greater will be the suffering, typically represented by Jesus, until finally the Baptism of Blood is completed, the soul purified, the animal ego dead, and the man has become "a Christ," or an adept : that is to say, one in whom the [6th] Christ principle has taken form.

It will readily be seen that this process is more difficult to accomplish than merely to go to church, to pay the dues to the priest, attend to prayer-meetings, and perform the prescribed ceremonies. To accomplish this process requires a constant meditation of the highest kind, and a continual employment of will-power to keep away the disturbing elements of evil, which, in a person who strives for light, are still more boisterous than in one who is indifferent ; for, as soon as the spiritual light kindled in the centre begins to radiate its life-giving rays throughout our interior world, the "dwellers of the threshhold"—the evil Egos, created by evil thoughts and selfish desires floating at the periphery of the soul-sphere like clouds sailing through the atmosphere of our earth, begin to feel the destroying influence of the central sun, and battle for their existence. Still this atmosphere of evil must be penetrated before we can reach the luminous centre and the tranquil heaven within, and this is done by clinging to the principle of good and virtue, whose rays radiate from the centre. This principle will at first be felt only intuitionally, but as we feed it with good thoughts it grows, and the interior spiritual senses become opened, so that we may see and hear its voice distinctly, and without any fear of misunderstanding its meaning.

The "below" is always in exact correspondence to, and related to

the "above." We are immersed in an all-surrounding but invisible ocean, of life, whose waves pervade our psychic organisation, in the same sense as the volumes of air enter our lungs, and as the latter stimulates the life of the body, likewise the former stimulates the growth of the elements of the spirit, which draw their substance from the lower animal principles. In the same way the caloric rays of the sun enter the body of plants and stimulate the assimilation of the elements which are drawn from earth, water, and air.

Those who have gone through that occult process will require no proof of the truth of these assertions, because they know it is true by experiment, but the "exoteric Christian" and sceptic, having no such experience to assist his faith, may arrive at a certain degree of conviction by using his reasoning powers and logic in conjunction with the teachings of the Bible. Christ is reported to have said—"Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you" (John vi. 53), and again—"I am the living bread, which came down from heaven; if any man eat of this bread he shall live for ever" (John vi. 51). Now, this seems plain enough to every student of occultism, and if translated into scientific language of modern occultists, it would mean—"Unless you absorb and assimilate within your psychic organisation the sixth principle (the Christ), which is the only permanent and immortal principle in the constitution of man, you will have no sixth principle developed in you, and consequently possess no immortal life, at least as far as your personality is concerned (for the divine and now unconscious germ within you cannot die, but will re-incarnate again). But if you absorb the principle or spiritual life and develop the spirit within you, so that it grows through your flesh and blood, then you will have drunk from the Elixir of Life and received the Baptism of Blood and become a Christian, an Adept; for 'Christ' will have taken form in your body, and being Himself immortal, you will be immortal through Him."

These views are corroborated by the great Christian mystic, Jacob Boehme, by Jane Leade, Paracelsus, the Rosicrucians, and I can find nothing in these which would in any way conflict with the esoteric doctrine as taught by the Eastern Adepts. If any difference in opinion could arise it could only be in regard to the person of Jesus of Nazareth or Jehoshua, and whether he lived exactly at the time claimed by the modern Christians. This question I must leave to someone wiser than myself; but it seems of no great importance to me; for the existence of the Christ principle is disputed by none, and the man Jesus having died, can only be a Saviour to us at present, if we study His character and imitate His example.

F. Hartmam, M.D.

"WHAT ARE THEOSOPHISTS?"

[From The Theosophist.]

With how much of the Nature-searching, God-seeking science of the ancient Aryan and Greek mystics, and of the powers of modern spiritual mediumship, does the Theosophical Society agree? Our answer is:—With it all. But if asked what it believes in, the reply will be:—"As a body—Nothing." The society, as a body, has no creed, for creeds are but the shells of unspiritual knowledge; and Theosophy in its fruition is spiritual knowledge itself—the very essence of philosophical and theistic enquiry. Visible representative of Universal Theosophy, it can be no more sectarian than a Geographical Society, which represents universal geographic exploration without caring whether the explorers be of one creed or another. The religion of the Society is an algebraical equation, in which, so long as the sign of equality is not omitted, each member is free to substitute quantities of his own, which accord better with climatic and other exigencies of his native land, with the idiosyncrasies of his people, or even with his own. Having no accepted creed, our Society is very ready to give and take, to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma. It is willing to accept every result claimed by any school or system that can be logically and experimentally demonstrated. Conversely, it can take nothing on mere faith, no matter by whom the demand may be made. . . . .

Born in the United States of America, the Society was constituted on the model of its Mother-land. The latter, omitting the name of God from its constitution, lest it should one day afford a pretext to make a State religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the State. The Society modelled upon this constitution may fairly be termed "a republic of Conscience." . . .

Our members, as individuals, are free to stay outside or inside any creed they please, provided they do not pretend that none but themselves shall enjoy the privilege of conscience, and try to force their opinions upon the others. The Theosophical Society tries to act upon the wisdom of the old Buddhistic axiom:—"Honour thine own faith, and do not slander that of others." . . . .

Broader and far more universal in its views than any existing mere scientific Society, it has, plus science, its belief in every possibility and the determined will to penetrate into those unknown spiritual regions which exact science proclaims that its votaries have no business to explore. And it has one quality more than any religion in that it makes no difference between Gentile, Jew or Christian. It is in this spirit that the Society has been established upon the footing of a Universal Brotherhood.

"WHAT IS MATTER AND WHAT IS FORCE?"

(From THE THEOSOPHIST, September, 1882.)

[The continual discoveries with which modern science astonishes and bewilders th world create a presumption in many minds that an article dealing with scientific subjects becomes unreliable when it is a few years old, because most probably superseded by new facts or theories, discovered or formulated in the meantime by the hierophants of the laboratory or the lecture hall, but not yet generally known. Some of these discoveries would in legal phraseology be termed retro-active—they upset theories hitherto upheld as axioms of science or "laws of nature"; and science that has become out of date is quite as much to be avoided as "last year's fashions." This, of course, is a danger which necessarily threatens anyone who, not being in the inner circle of scientists, quotes from even the "latest editions" of scientific works, and the uncertainty thereby created does much to keep up the unquestioning faith which so many persons feel in the dicta of modern science, paradoxical as that may sound. The reason is plain enough. Men of science stand to the vulgar in the position of revelators. It does not so much matter if they are mistaken to-day, since they will most likely correct their mistakes to-morrow; and this uncertainty does for the men of science what the constant promise of a new revelation did for Joe Smith and Brigham Young—it creates expectant attention and happy anticipation. This uncertainty of science tends also to discourage undue curiosity and criticism on the part of the public, and to favour the autocratic assumptions of scientific "authorities"; for naturally there does not seem to be much use for outsiders to spend their time in learing abstruse things that may be discovered, in a few months or years, to have after all been altogeter falsely conceived and wrongly explained. In the case of the following article, however, most of the scientific theories and data quoted are still standing, although the article is over five years old; and the occult views of nature it puts forth are true for all time. For this reason it has been thought well to republish it without delay, before the scientific views it deals with have any more time to turn sour or "explode." The article, it should be mentioned, was written in answer to some objections raised by a correspondent in a previous number of THE THEOSOPHIST, as to the designation of electricisy as a "form of matter"; and the writer does not imagine that the question which forms its title is fully answered in the text. There remain several aspects of force almost wholly unnoticed, and it would, of course, be ridiculous to suppose that the subject of Force has been exhausted by dealing with some of its manifestations. Had it been the intention of the article to settle the questions at issue, the writer would not have taken for a title the query, "What is Matter, and What is Force?" but would probably have adopted the usual style of teachers of science, and headed the article, "What Matter and Force are." Enough is said in the article, however, to answer its original purpose, namely, of showing that the all-important questions, What is matter? and What is Force? have received no satisfactory answer from modern science, and of proving that no one has any right, in the present state of scientific knowledge, to assert, in the face of the occultists, that electricity is not a form of matter, more especially so since Helmholtz has declared it to be as atomic as ponderable matter itself.]

"IT is a question of science," which, as such, has to be strictly kept within the boundaries of modern materialistic science. All "discussion on the subject," however "desirable," would prove, on the whole, unprofitable. Firstly, because science confines herself only to the physical aspect of the conservation of energy or correlation of forces; and, secondly, because, notwithstanding her own frank admission of helpless ignorance as to the ultimate causes of things, judging by the tone of our critic's article, I doubt whether he would be willing to admit the utter in-

aptness of some of the scientific terms as approved by the Dwija, the "twice-born" of the Royal Society, and obediently accepted by their admirers. The fact that modern science has been pleased to divide and subdivide the atmosphere into a whole host of elements, and to call them so for her own convenience, is no authoritative reason why the Occultists should accept that terminology. Science has never yet succeeded in decomposing a single one of the many simple bodies miscalled "elementary substances," for which failure, probably, the latter have been named by her elementary. And whether she may yet, or never may, succeed in that direction in time, and thus recognise her error, in the meanwhile, we Occultists permit ourselves to maintain that the alleged "primordial" atoms would be better specified under any other name but that one. With all respect due to the men of science, the terms "element" and "elementary" applied to the ultimate atoms and molecules of matter of which they know nothing do not seem in the least justifiable. It is as though the Royal Society agreed to call every star a "Kosmos," because each star was supposed to be a world like our own planet; and then would begin taunting the ancients with ignorance, since they knew but of one Kosmos, the boundless, infinite universe. So far, however, science admits herself that the words "element" and "elementary," unless applied to primordial principles or self-existing essences, out of which the universe was evoluted, are unfortunate terms, and remarks thereupon that "experimental science deals only with legitimate deductions from the facts of observation, and has nothing to do with any kind of essences except those which it can see, smell, or taste." Professor J. P. Cooke tells us that "science leaves all others to the metaphysicians" (New Chemistry, 1887). This stern pronunciamento, which shows the men of science refusing to take anything on faith, is immediately followed by a very curious admission made by the same author. "Our theory, I grant, may be all wrong," he adds, "and there may be no such things as molecules. . . . . The new chemistry assumes as its fundamental postulate that the magnitudes we call molecules are realities, but this is only a postulate."

We are thus made to suspect that the exact science of chemistry needs to take as well as transcendental metaphysics something on blind faith. Grant her the postulate—and her deductions make of her an exact science; deny it—and "exact science" falls to pieces! Thus, in this respect, physical science does not stand higher than psychological science, and the Occultists need fear but very little of the thunderbolts of their "exact" rivals. Both are, to say the least, on a par. The chemist, though carrying his sub-division of molecules further than the physicist, can no more than he experiment on individual molecules. One may even remind both that neither of them has ever seen an individual molecule. Nevertheless, and while priding themselves upon taking nothing on faith, they admit that they cannot often follow the sub-division of molecules with the eye, but "can discern it with the intellect." What more, then, do they do than the

Occultists, the alchemists, the adepts? While they discern with the "intellect," the adept, as he maintains, can as easily discern the subdivision *ad infinitum* of that which his rival of the exact methods pleases to call an "elementary body," and he follows it—with the spiritual in addition to his physical intellect. . . . . We must pass to the more important question now, and see how far science is justified in regarding electricity as a force and . . . . Eastern Occultists in maintaining that it is "still matter." Before we open the discussion I must be allowed to remark that, since a "Theosophist" wants to be scientifically accurate, he ought to remember that science does not call electricity a force, but only one of the manifestations of the same; a mode of action or motion. Her list of the various kinds of energy which occur in nature is long, and many are the names which she uses to distinguish them. With all that, one of her most eminent adepts, Professor Balfour Stewart—one of the authorities he quotes against our President—warns his readers (see "The Forces and Energies of Nature") that their enumeration has nothing absolute or complete about it, "representing, as it does, not so much the present state of our knowledge as of our want of knowledge, or rather profound ignorance, of the ultimate constitution of matter." So great is that ignorance, indeed, that, treating upon heat, a "mode of motion" which is supposed to be better understood than electricity, that scientist confesses that "if heat be not a species of motion, it must necessarily be a species of matter," and adds that the men of science "have preferred to consider heat as a species of motion to the alternative of supposing the creation of a peculiar kind of matter."*

And, if so, what is there to warrant us that science will not yet find out her mistake some day, and recognise and call electricity, in agreement with the Occultists, "a species of a peculiar kind of matter."

Thus, before the too dogmatic admirers of modern science take the occulists to task for viewing electricity under one of its aspects—and for maintaining that its basic principle is—matter, they ought first to demonstrate that science errs when she herself, through the mouthpiece of her recognised high priests, confesses her ignorance as to what is properly force and what is matter. For instance, the same Professor of Natural Philosophy, Mr. Balfour Stewart, LL.D., F.R.S., in his lectures on the "Conservation of Energy," tells us as follows:—"We know nothing or next to nothing of the ultimate structure or properties of matter, whether organic or inorganic," and . . . "it is in truth only a convenient classification and nothing more."

Furthermore, one and all, the men of science admit that though the possess a definite knowledge of the general laws, yet they "have no knowledge of the individuals in the domains of physical science." For example, they suspect "a large number of our diseases to be caused by

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* *See* also, to cite an impartial authority, H. T. Buckle's "History of Civilisation.

organic germs"; but they have to avow that their "ignorance about these germs is most complete." And in the chapter "What is energy?" the same great naturalist staggers the too-confiding profane by the following admission:—"If our knowledge of the nature and habits of organised molecules be so small, our knowledge of the ultimate molecules of inorganic matter is, if possible, still smaller. It thus appears that we know little or nothing about the shape or size of molecules, or about the forces which actuate them. The very largest masses of the universe sharing with the very smallest this property of being beyond the scrutiny of the human senses." Of physical "human senses" he must mean, since he knows little, if anything, of any other senses. But let us take note of some further admissions, this time by Professor Le Conte, in his lecture on the correlation of vital with chemical and physical forces. . . . . "The distinction between force and energy is very imperfectly, or not at all, defined in the higher forms of force, and especially in the domain of life. . . . . Our language cannot be more precise until our ideas in this department are far clearer than now."

Even as regards the familiar liquid—water—science is at a loss to decide whether the oxygen or hydrogen exist as such in water, or whether they are produced by some unknown and unconceived transformation of its substance. "It is a question," says Mr. J. P. Cooke, Professor of Chemistry, "about which we may speculate, but in regard to which we have no knowledge. Between the qualities of water and the quality of these gases there is not the most distant resemblance.' All they know is that water can be decomposed by an electrical current; but why it is so decomposed and then again recombined, or what is the nature of that they call electricity, &c., they do not know. Hydrogen, moreover, was till very lately one of the very few substances which was known only in its aeriform condition. It is the lightest form of matter known.

There is not an atom in nature but contains latent or potential electricity which manifests under known conditions. Science knows that matter generates * what it calls force, the latter manifesting itself under various forms of energy—such as heat, light, electricity, magnetism, gravitation, &c.,—yet that same science has hitherto been unable as we find from her own admissions, as given above, to determine where it is that matter ends and force (or spirit, as some erroneously call it) begins. Science, while rejecting metaphysics and relegating it through her mouthpiece—Professor Tyndall—to the domain of poetry and fiction, unbridles as often as many metaphysicians her wild fancy, and allows mere hypotheses to run riot on the field of unproved speculation. All this she

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* Using the term "generated" in the lesser sense of calling forth into manifestation. Force or energy is known to be eternal, and cannot of course be *generated* in the sense of being created.

does, as in the case of the molecular theory, with no better authority for it than the paradoxical necessity for the philosophy of every science to arbitrarily select and assume imaginary fundamental principles; the only proof offered in the way of demonstrating the actual existence of the latter being a certain harmony of these principles with observed facts. Thus, when men of science imagine themselves subdividing a grain of sand to the ultimate molecule they call oxide of silicon, they have no real but only an imaginary and purely hypothetical right to suppose that, if they went on dividing it further (which, of course, they cannot), the molecule, separating itself into its chemical constituents of silicon and oxygen, would finally yield that which has to be regarded as two elementary bodies —since the authorities so regard them. Neither an atom of silicon nor an atom of oxygen is capable of any further subdivision into something else, they say. But the only good reason we can find for such a strange belief is because they have tried the experiment and—failed. But how can they tell that a new discovery, some new invention of still finer and more perfect apparatuses and instruments, may not show their error some day? How do they know that those very bodies now called "elementary atoms" are not in their turn compound bodies or molecules, which, when analysed with still greater minuteness, may show containing in themselves the real primordial elementary globules, the gross encasement of the still finer atom-spark, the spark of life, the source of electricity—matter still! Truly has Henry Kunrath, the greatest of the alchemists and Rosicrucians of the middle ages, shown spirit in man, as in every atom—as a bright flame enclosed within a more or less transparent globule—which he calls soul. And since the men of science confessedly know nothing of (*a*) the origin of either matter or force; (*b*) nor of electricity or life; and (*c*) that their knowledge of the ultimate molecules of inorganic matter amounts to a cipher. Why, I ask, should any student of Occultism, whose great masters may know, perchance, of essences which the professors of the modern materialistic school can neither "see, smell, or taste"—why should he be expected to take their definitions as to what is Matter and what is Force as the last word of unerring, infallible science? . . . . The term imponderable agents is now regarded as a scientific absurdity. The latest conclusions at which modern chemistry has arrived, it seems, have brought it to reject the word imponderable, and to make away with those text books of pre-modern science which refer the phenomena of heat and electricity to attenuated forms of matter. Nothing, they hold, can be added to or subtracted from bodies without altering their weight. This was said and written in 1876, by one of the greatest chemists in America. With all that, have they become any the wiser for it? Have they been able to replace by a more scientific theory the old and tabooed "phlogiston theory" of the science of Stahl, Priestley, Scheele, and others? Or, because they have proved, to their own satisfaction, that it is highly unscientific to refer the phenomena of heat and electricity to attenuated forms of matter, have they

succeeded at the same time in proving what are really Force, Matter, Energy, Fire, Electricity, Life? The phlogiston of Stahl—a theory of combustion taught by Aristotle and the Greek philosophers—as elaborated by Scheele, the poor Swedish apothecary, a secret student of Occultism, who, as Professor Cooke says of him, "added more knowledge to the stock of chemical science in a single year than did Lavoisier in his lifetime," was not a mere fanciful speculation, though Lavoisier was permitted to taboo and upset it. But, indeed, were the high priests of modern science to attach more weight to the essence of things than to mere generalisations, then, perhaps, they would be in a better position to tell the world more of the "ultimate structure of matter" than they now are. Lavoisier, it is well known, did not add any new fact of prime importance by upsetting the phlogiston theory, but only added "a grand generalisation." The Occultists are perfectly aware, it need hardly be said, of modern theories of combustion, and fully recognize the part which oxygen plays therein. They prefer, however, to hold to the fundamental theories of ancient sciences, knowing well that a very large balance of real knowledge lies on that side, when the ancient and the modern are compared. No more than the authors of the old theory do they attach to phlogiston—which has its specific name as one of the attributes of Akasa—the idea of weight which the unitiated generally associate with all matter. And though to us it is a principle, a well-defined essence, yet no more than we did they view it as matter in the sense it has for the present men of science. As one of their modern professors put it—"Translate the phlogiston by energy, and in Stahl's work on Chemistry and Physics, of 1731, put energy where he wrote phlogiston, and you have . . . our great modern doctrine of conservation of energy." Verily so it is the "great modern doctrine," only plus something else, let me add. Hardly a year after these words had been pronounced, the discovery by Professor Crookes of radiant matter—of which farther on—has nigh upset again all their previous theories.

"Force, energy, physical agent, are simply different words to express the same idea," observes our critic. I believe he errs. To this day the men of science are unable to agree in giving to electricity a name which would convey a clear and comprehensive definition of this "very mysterious agent," as Professor Balfour Stewart calls it. While the latter states that electricity or "electrical attraction may probably be regarded as peculiarly allied to that force which we call chemical affinity"; and Professor Tyndall calls it only "a mode of motion"; Professor A. Bain regards electricity as one of the five chief powers or forces in nature:—"One mechanical or molar, the momentum of moving matter," the others "molecular, or embodied in the molecules, also supposed (?) in motion—these are heat, light, chemical force, electricity." (The Correlations of Nervous and Mental Forces.) Now, these three definitions would not gain, I am afraid, by being strictly analysed. . . . Light was never regarded

as "a force." It is, says science, a "manifestation of energy," a "mode of motion" produced by a rapid vibration of the molecules of any light-giving body, and transmitted by the undulations of ether. The same for heat and sound, the transmission of the latter depending, in addition to the vibrations of ether, on the undulations of an intervening atmosphere. Professor Crookes thought at one time that he had discovered light to be a force, but found out his mistake very soon. The explanation of Thomas Young of the undulatory theory of light, holds now as good as ever in the theories of modern science at least, and according to this explanation that which we call light is simply an impression produced on the retina of the eye by the wave-like motion of the particles of matter. Light, then, like heat—of which it is the crown—is simply the ghost, the shadow of matter in motion! . . . . The men of science have just found out "a fourth state of matter," whereas the Occultists have penetrated years ago beyond the sixth, and, therefore, do not infer, but know of the existence of the seventh, the last. Professor Balfour Stewart, in seeking to show light to be an energy or force, quotes Artistotle, and remarks that the Greek philosopher seems to have entertained the idea that "light is not a body, or the emanation of any body (for that, Aristotle says, would be a kind of body), and, that, therefore, light is an energy or act." To this I respectfully demur, and answer that if we cannot conceive of motion without force, we can conceive still less of an "energy or act" existing in boundless space from the eternity, or even manifesting without some kind of body. Moreover, the conceptions about "body" and "matter" of Aristotle and Plato, the founders of the two great rival schools of antiquity, opposed as they were in many things to each other, are nevertheless still more at variance with the conceptions about "body" and "matter" of our modern men of science.

The Theosophists, old and modern, the Alchemists, and Rosicrucians have ever maintained that there were no such things *per se* as "light," "heat," "sound," "electricity," least of all could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a "chemical ray," a "light ray," or a "heat ray." As far as can be ascertained by those whose observations and experiments are confined to the material plan, there is nothing but radiant energy; or, as a man of science expresses it in the *Scientific American*, "radiant energy, motion of some kind, causing vibrations across space of something between us and the sun; something which, without understanding fully (verily so!), we call 'ether,' and which exists everywhere, even in the vacuum of a radiometer." The sentence, for being confused, is, none the less for it, the last word of science. Again: "We have always one and the same cause, radiant energy, and we give this one thing different names—'actinism,' 'light,' or 'heat.' And we are told also that the miscalled chemical or actinic rays, as well as

those which the eye sees as blue, or green, or red, and those which the thermometer feels, are all one thing, the effects of motion in ether." ("The Sun's Radiant Energy," by Professor Langley.)

Now, the sun and ether being beyond dispute material bodies, necessarily every one of their effects—light, heat, electricity, &c.—must be, agreeably to the definition of Aristotle (as accepted, though slightly misconceived, by Professor Balfour Stewart), also "a kind of body," *ergo* —matter.

Now what is in reality matter? We have seen that it is hardly possible to call electricity a force, and yet we are forbidden to call it matter under the penalty of being called "unscientific." Electricity has no weight—*ergo*, it cannot be matter. Well, there is much to be said on both sides. Mallet's experiment, which corroborated that of Pirani (1878), showed that electricity is under the influence of gravitation, and must have, therefore, some weight. A straight copper wire, with its ends bent downwards, suspended at the middle to one of the arms of a delicate balance, while the bent ends dip in mercury. When the current of a strong battery is passed through the wire by the intervention of the mercury, the arm to which the wire is attached, although accurately balanced by a counterpoise, sensibly tends downwards, notwithstanding the resistance produced by the buoyancy of the mercury. Mallet's opponents, who tried at the time to show that gravitation had nothing to do with the fact of the arm of the balance tending downward, but that it was due to the law of attraction of electric currents, and who brought forward to that effect Barlow's theory of electric currents, and Ampère's discovery that electric currents, running in opposite directions, repel one another, and are sometimes driven upwards, only proved that men of science will rarely agree, and that the question is so far an open one. This, however, raises a side issue as to what is "the law of gravitation." The scientists of the present day assume that "gravitation" and "attraction" are quite distinct from one another. But the day may not be far distant when the theory of the Occultists that the "law of gravitation" is nothing more or less than "the law of attraction and repulsion" will be proved scientifically correct.

Science may, of course, if it so pleases her, call electricity a force. Only by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a "species of matter." But whether electricity has weight or not, no true scientist is prepared to show that there is no matter so light as to be beyond weighing with our present instruments. And this brings us directly to the latest discovery, one of the grandest in science; I mean Mr. Crookes' "radiant matter," or, as it is now called, the fourth state of matter. That the three states of matter, the solid, the liquid, and the gaseous, are but so many stages in an unbroken chain of physical continuity, and that the three correlate or are transformed one

into the other by insensible gradations, needs no further demonstration, we believe. But what is of far greater importance to us Occultists is the admission made by several great men of science in various articles upon the discovery of that fourth state of matter. Says one of them in the "Scientific American":—

"There is nothing any more improbable in the supposition that these three states of matter do not exhaust the possibilities of material condition than in supposing the possibilities of sound to extend to aerial undulations to which our organs of hearing are insensible, or the possibilities of vision to ethereal undulations too rapid or too slow to affect our eyes as light."

And as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter "fairly describable as ultra-gaseous, and exhibiting an entirely novel set of properties," why should the Occultists be taken to task for affirming that there lie beyond that "ultra-gaseous" state still other states of matter; states so ultra-refined, even in their grosser manifestations—such as electricity under all its known forms—as to have fairly deluded the scientific senses, and let the happy possessors thereof call electricity—a force! They tell us that it is obvious that if the tenuity of some gas is very greatly increased, as in the most perfect vacua attainable, the number of molecules may be so diminished that their collisions under favourable conditions may become so few in comparison with the number of masses that they will cease to have a determining effect upon the physical character of the matter under observation. In other words, they say: "The free-flying molecules, if left to obey the laws of kinetic force without mutual interference, will cease to exhibit the properties characteristic of the gaseous state, and take on an entirely new set of properties." This is radiant matter. And still beyond lies the source of electricity—still matter. . . . . Speaking of his discovery, Professor Crookes justly remarks that the phenomena he has investigated in his exhausted tubes reveal to physical science a new field for explanation, a new world, "a world wherein matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line, but where we can never enter, and in which we must be content to observe and experiment from without." To this the Occultist might answer: "If we can never enter it with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our spirit bodies."

And now I will close this too lengthy article with the following reflection. The ancients never invented their myths. One acquainted with the science of occult symbology can always detect a scientific fact under the mask of grotesque fancy. Thus one who would go to the trouble of studying the fable of Electra—one of the seven Atlantides—in the light of occult science, would soon discover the real nature of Electricity, and learn that it signifies little whether we call it force or matter, since it is both,

and so far, in the sense given it by modern science, both terms may be regarded as misnomers. Electra, we know, is the wife and daughter of Atlas the Titan, and the son of Asia and of Pleione, the daughter of the Ocean. . . . . As Professor Leconte well remarks, there are many of the best scientists who ridicule the use of the term "vital force" or "vitality" as a remnant of superstition, and yet the same men use the words gravity, magnetic force, physical force, electrical force, &c., and are unable withal to explain what is life, or even electricity; nor are they able to assign any good reason for that well-known fact that when an animal body is killed by lightning, after death the blood does not co-agulate. Chemistry, which shows to us every atom, whether organic or inorganic, in nature susceptible to polarisation, whether in its atomic mass or as a unit, and inert matter allied with gravity, light with heat, etc., hence as containing latent electricity, that chemistry still persists in making a difference between organic and inorganic matter, though both are due to the same mysterious energy, ever at work by her own occult processes in Nature's laboratory, in the mineral no less than in the vegetable kingdom. Therefore do the Occultists maintain that the philosophical conception of spirit, like the conception of matter, must rest on one and the same basis of phenomena, adding that force and matter, spirit and matter, or deity and nature, although they may be viewed as opposite poles in their respective manifestations, yet they are in essence and in truth but one, and that life is present as much in a dead as in a "living" body, in inorganic as in organic matter. This is why, while science is searching still, and may go on searching for ever, to solve the problem "What is life?" the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that life, whether in its latent or dynamical form, is everywhere, that it is as infinite and indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of life itself. "Purush" is non-existent without "Prakriti"; nor can Prakriti, or plastic matter, have being or exist without Purush, or spirit, vital energy, life. Purush and Prakriti are, in short, the two poles of the one eternal element, and are synonymous and convertible terms. Our bodies as organised tissues are indeed "an unstable arrangement of chemical forces," plus a molecular force—as Professor Bain calls electricity—raging in it dynamically during life, tearing asunder its particles at death, to transform itself into a chemical force after the process, and thence again to resurrect as an electrical force or life in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the omnipresent Proteus of the universe, the one element, Life, Spirit or Force at its negative, Matter at its positive pole; the former the Materio-Spiritual, the latter the Materio-Physical **Universe, Nature, Swabhâvat or Indestructible Matter.**

"THE NEW EPIDEMICS."

[From the Theosophist.]

CHOLERA, diphtheria, politics—all the evils of the century—are thrown into the shade by the one ever-growing calamity, the new plague sent by Providence to punish us for our unbelief! Psychology is its name. Under the baleful influence of this new scourge, men and women are changed suddenly, without warning, between morn and noon, or the afternoon walk and dinner, into incurable maniacs. They become assassins, dishonest and immoral—criminal! It is an invisible, terrible influence; one that respects neither age nor sex, station in life, talent, late virtues, faith, or nationality, all who are drawn into its current become drivelling idiots or raging lunatics.

Our jurymen, who, for the last decade, have been letting go unpunished every kind of criminal under the sun, are wise in their generation, as a verdict of guilty would have only reached irresponsible victims of "Psychology."

"Monomania does not exclude reasoning powers, while it develops craft and cunning to quite an extraordinary degree," we were told by the old allopaths. "Psychology" stands several degrees higher, especiallly when it is "collective," or, in other words, when a group of apparently sane individuals are moved to exercise it mutually upon each other. The psychological *bacteria* love to attack the great and the intellectual of the land, and fasten themselves in preference upon the cultured classes of society. Thus we see it forcing one nation to throw glamour upon another, often its ally and friend; and the other nation biologising the rest of the powers into the belief of its righteousness. It moves one crowned head to bewitch another, whose possessor, thus *envouté* by diplomacy, exercises his hypnotic power on his next-door neighbours, the rival politicians. Physicians psychologise their patients, advocates their clients, and the latter their creditors. Molière's famous query: "Lequel de nous deux trompe-t-on ici?"* is reflected in the restless, suspicious eye of all one meets in society. The daughter's confidence in her mother is shaken, the father dreads his son, lest he should psychologise him out of a cheque, and the wife avoids her husband for fear she should be hypnotised by him and made to tell her secrets. No more confidence is possible, for mutual trust and primitive innocence are things of the past! Friendship is dead, society disorganised, the world shaken to its foundations, and things in general turned upside down!

Why all this? Because the medical faculties of inquisitive Europe have made an international conspiracy to pry simultaneously into Mother Nature's secrets. Dr. Charcot hypnotised his colleagues into investigating

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* "Which of us two deceives the other?"

psychic mysteries; those in their turn deluded the London and Russian faculties; then they psychologised Germany, and tricked innocent, classic Italy into following in their steps. The result of their collective efforts was to dethrone Mesmer, to show definitely the "Grand Albert" a thimble-rigger, Appolonius of Tyana an hysterical sleight-of-hand man; and the whole brood of modern mediums, sensitives and theosophists a little worse than epileptic visionaries and frauds.

The noted—and, by the grace of God, long defunct—Commission of 1784, for the investigation of Mesmer's phenomena, had this suggestive sentence in its report to the French Academy: "We thought it best not to fix our attention upon those rare, isolated, marvellous facts that appear to contradict all the laws of physical science, as those cases seem to be always the result of very complicated causes—variable, hidden [occult?] inextricable," &c.*

Such a method adopted, all was delightfully easy. The members of the committee had a good time of it. Hence the conclusive lines of the report, signed by Bailly, Franklin, and Darcet, stating that "the mesmeric fluid having failed to reveal itself to any of the senses of the committee-men, that fluid could not be demonstrated and proven to them."

The *naïvetés* of the committee, or of some of them, anyhow, were unique. Thus Dr. Bailly discovered that all those "incomprehensible effects" and "prodigious results" that "contradict physical laws" were the product of imagination. [See Arago's Annuaire, p. 420: *Vis quædam in imaginatione!*] This new theory of "imagination" was very soon after declared by Laplace, Cuvier, Jussion, and even Dr. Gall very poorly imagined.* This puerile sophistry was repeated by Dr. Dubois,† of Amiens, who concludes his great work [page 89] with these words: "General conclusion—the magnetic fluid does not exist, and the means to make it act are dangerous." To make something that does not exist act, and moreover act so as to be dangerous, is quite a priceless discovery. It reminds one of Dr. Majendie's later fallacy when, denying on one hand the reality of mesmeric phenomena, he asserted in the same breath that he had seen several persons who had died under the influence of that art." [See letters, by Dupau.]

This Academical report having been analysed by Arago in 1853,

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* "It is very unphilosophical to deny the existence of magnetic phenomena, only because in the actual state of our knowledge they are inexplicable to us; for they (phenomena) cannot be imagined." (Laplace "Calcul des Probabilités." p. 348.) "The effects obtained on persons in a state of trance (*en syncope*) do not permit the doubt that . . . there exists an effect very real and quite independent of any participation of imagination. It is clear that they (the effects) are due to some communication established between their nervous systems" (of the magnetised and the magnetiser). (Cuvier, "Lessons of Comparative Anatomy.")

† Perpetual Secretary of the Academy of Medicine; author of several works besides the one from which we quote: "Histoire Académique du Magnétisme Animal."

Mesmer's name was hootod out of academical circles by the men of science. It was left for Dr. Charcot to resurrect the same thing under another name, and Dr. Braid's "Hypnotism" became the new slogan. Very soon Hypnotism became the happy parent of Hallucination, Delusion, Suggestion, Thought-transference, and Psychology—last and greatest of the litter.

Those who have grumbled against science for neglecting psychic phenomena have no more cause for doing so. The *savants* have analysed them chemically and physically; weighed and measured, dissected them; and invented new names for psychic gestures and psycho-physical terms for things unseen. They exerted their intellectual faculties to the utmost stretch to perceive telepathically the "pale imprisoned form" called soul, but succeeded only in finding the seat of Hysteria, the universal generator of all phenomena—objective or subjective. Sad, yet not disappointed, for they had never supposed for one moment there was anything external to man himself in the phenomena, they finally caught the dreary epidemics, and hanging their medical harps on the willows of the Salpetrière, rested upon their laurels. They had thoroughly psychologised themselves into the belief that they had done good work, that they had nailed the shadows to their proper places, and labelled correctly every important phasis of Hysteria, Hallucination, Thought-transference, Delusion, Illusion, and Suggestion.

But it never struck our investigators, we fear, that they may be as incompetent to handle their psychic microscope as the famous Chancellor was to use his telescope. At any rate, they act as though they had found out the last word of psychic phenomena. To our eye they appear to have made themselves immortal in a certain fashion. For this is what they have done: Hemmed within the magic circle of their physical limitations, our great investigators seem to have worked out a complete schedule of the phenomenal hallucinations. Of the highest interest to the world in general, it is especially so to those who would like to conduct their experiments upon those lines. Thanks to them, the world has come to know that (1) a man had no need to be a regular madman, or to pass for one in the eyes of his next-of-kin and neighbour, to be labouring all his lifetime under chronic delusion; (2) a person may look terribly like a lunatic—*i.e.*, he may be positively hallucinated, yet still retain, without one moment's interruption, the full possession of his reason and senses; (3) for he can be a full-blown visionary, and at the same time the severe magistrate sitting in judgment over the tricks and pranks of his own nervous centres and brain pulp!

This category, of course, includes only those abnormal sensitives who, on account of their social position, high character, and generally recognised public and domestic virtues, could not be very conveniently branded as frauds or liars.

Mediums and "somnambules" are treated with less leniency. There

are two varieties in this family of "abnormals"—professional and other mediums. "A medium may be, though generally he is not, an honest man or woman. In this case he may be producing all his life fraudulent phenomena, with or without confederates, and help other mediums to produce the same, firmly believing all the while that these manifestations are produced by spirits."* In the other variety the medium is consciously and thoroughly dishonest, an "abnormal development of cunning allowing him to perform unaided a mass of most wonderful phenomena." The hundreds and thousands of his patrons, the spiritualists and stray *gobe-mouches* remaining, of course, firmly convinced of the reality of his manifestations, "under mutual psychological influence and a collective temporary delusion"† *(sic)*, which amounts to saying that a man may assure large crowds of sane people that he is sitting on his own shoulders, and those "often respectable and highly cultured witnesses" believe him on his word.

As to the Theosophists and Occultists, recent developments have shown what they can be made to appear. The group being *sui generis*, a special notice is taken of them and a special catalogue prepared. Thus we learn that :—

1. A Theosophist can be "a very honourable man, truthful and thoroughly reliable." Withal, he may help towards the production of *bogus phenomena*, remaining convinced himself of the reality of that he aids in performing by tricks. In this case he is simply "acting under chronic or temporary psychological influence."
2. An Occultist, or a candidate for becoming one, may be a deeply-deluded maniac under every circumstance of his life. Nevertheless, this affliction does not stand at all in his way of being a wonderfully clever man—often a genius.

The following case will be found of paramount interest to all who would avoid falling victims to the epidemic of the age ;—

3. An Occultist of the modern type is an out-and-out trickster, a fraud in a clear crystal, suspected by all, known as such by the few. He is not even a medium ; in short, has "no psychic powers whatever." Yet he may, upon entering unexpectedly, and for the first time in his life, a room full of strangers, and a stranger himself to all, "cause several persons in the assembly, who were unknown to him to that day, to see one and the same personality near him—a personality having no real existence, and solely generated and bred in his own vicious brain."‡

Such are the modern powers of hallucination and psychology. If the

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* Pathological Essays, "On Mediums."

† Andrien's Phenomena. See Dubois' History, &c., op. 34.

‡ Extracts from private letters from an "Investigator" to the Editor of the THEOSOPHIST.

learned gentlemen who have worked out the programme are asked: "But how can one with no psychic powers whatever, a suspected fraud, produce such good results?" the answer is ready: "The group of persons hallucinated into seeing simultaneously that which was nowhere save in the brain of the trickster have deliberately produced their own delusion—perhaps in a fit of unmanifested hysteria." "But the victims were unaware of the arrival of that remarkable impostor, nor had they been previously acquainted." Oh, well—yes, quite so. "Yes, but then even this can be very easily explained: They may have acted under the law of suggestion. Their seeing the apparition was put previously into their heads"—— "By whom, since they were naturally strangers to each other?" "Oh—well—well—by themselves of course" (*sic*).

Quite so. The programme is offered to those who will accept it. Of course, the really scientific men may be fathered with only a certain portion of it—namely, "hallucination" resulting from physiological causes. The several other paradoxical enunciations belong simply to their imitators—the smaller fry of science. But then one has not always to do with a Dubois-Raymond, a Huxley, or a Charcot.

Yet even these great men are not the inventors or the discoverers of the double action of the brain. Mysterious cases of neuropathy—as they now call it in France—have occurred in every age. Even during the relative infancy of western exact science, Father Malebranche, a learned monk and physician, wrote that "the nervous filament may be moved in two ways, either by the end which is outside the brain, or by the extremity that plunges into the mass (of the brain). If those filaments are moved by whatever influence within the brain, the soul perceives something outside the body." Therefore, the mediæval physiologist knew as well as the modern that there was a difference between an optical phenomenon and a cerebral intuition.

The mediæval men of science knew something more, as also did their predecessors in the hoary antiquity. Unfortunately, they had to keep it to themselves, unless they would consent to attribute the phenomena to satanic influence, when their testimony became a marketable commodity. The devil being now discarded and discredited, the investigators have to fall back on Diabolus Hallucination, pure and simple, the effect of "malignant psychology." This squirrel-like method of ever travelling round the same wheel, when once set in motion by a physiological suggestion, is naturally calculated to make the heads of our investigators rather giddy, and to haze their ideas. But if they sincerely believe that they are progressing thereby in the right direction, and are instructing humanity, we have no quarrel with them, but rather wish them sincerely God-speed in their "collective hallucination." Thanks, gentlemen, for that word.

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RE-INCARNATION.

In approaching the subject of re-incarnation, we are confronted at the outset with a very serious difficulty. Like all other portions of the Esoteric Doctrine, re-incarnation, when considered alone, is not only incapable of satisfactory proof, but has no intelligible *raison d'être*. It is only when examined as an integral part of the whole system that its place and function in the scheme of human evolution become apparent, and that the arguments in its favour can be advanced, and those brought against it be repelled, with any degree of success. On the other hand, it is impossible within the scope of a short paper to give any adequate idea of the Esoteric doctrine as a whole. It is therefore necessary to assume on the part of the readers of this pamphlet a certain acquaintance with the broad outlines of Theosophic teaching, so much at least as will render the occasional references to other and cognate doctrines not wholly unintelligible to them.

The main idea of re-incarnation is the persistence, through a succession of physical lives, of a unit of consciousness. This idea suggests at once two questions. What is the relation of this unit of consciousness to man as we are accustomed to observe and study him on earth? and what is the cause of this unit, after having once shaken off the limitations of earth life, returning to them again? Briefly what is it that re-incarnates? and why is re-incarnation necessary? To answer the first question it is necessary to give some attention to the constitution of man. The second entails an inquiry into the intermediate states, between two earth lives and their relation to physical existence.

The constitution of man, in its seven-fold aspect, is dealt with at considerable length in Mr. Sinnett's Esoteric Buddhism. A very brief survey will be all that is possible here. Taking first the highest side of man, we have the sixth principle, the Divine soul, which is the vehicle of the seventh, the universal spirit. These two form the monad, existing from the beginning of manifestation, and overshadowing the future man throughout the earlier periods of evolution, but without consciousness of, or contact with, the gradually progressing entity. At the other end of the scale, we have the physical body, consisting of three principles, gross matter, life, and form, which are so far from being the special appanage of man as to

belong also to the animal and vegetable kingdoms. Then we come to the fourth principle, the animal soul, representing the instincts, the passions, the unreasoning emotions which are present not in man only but in the animals. We have thus as it were two distinct entities, the Divine nature represented by the two higher, and the animal nature by the four lower principles, but up to this point they are in a sense disconnected, and at least have no consciousness one of the other. At this point in the human evolution appears the fifth principle, the reasoning faculty, the human soul. Herein is present the reflective self-consciousness of man, which forms the connecting link between knowledge and passion, between the Divine and the animal, and renders possible that conscious progress towards higher things, the capacity for which constitutes the difference between man and the animals. It follows, then, that the evolution of the human soul marks the point at which man first becomes responsible, and consequently that the measure of the human development will be the strength of the attraction of the human soul towards the higher or lower principles between which it is placed.

This dual aspect of the human soul, as the advocate on the one hand of the nobler, on the other of the baser side of man's complex nature, enables us also to consider it as the principle of free-will in the microcosm, as being that which offers to the reflective self-consciousness, the choice between good and evil, and the possibility of identification with one or other of two courses. Almost everyone is conscious during life of the continual struggle which goes on between his two natures. Every victory obtained over the lower self adds to the strength of the higher, and slowly prepares it for the movement when man, centering therein all his consciousness, is enabled to dominate completely his lower self, and becomes fitted for that higher state of which, intellectually at least, it is in vain to attempt to form any conception.

We have seen that the human soul provides the point of contact, and the battle-ground for the struggle between the highest and lowest aspects of man's nature. It is only natural, therefore, that we should find therein the point of separation between the transitory personality and the permanent individuality—permanent, that is, as far as concerns the period of human evolution. The words "personality" and "individuality" are here used somewhat arbitrarily, but it is difficult otherwise to discriminate satisfactorily between the two aspects of human self-consciousness, and no confusion need arise if it be understood that individuality is used to express the "Ego" which inhabits successively many distinct personalities.

At the end of every earth life, man leaves behind him first the material body, which, with the life principle and the astral double, or form principle, is disintegrated, and becomes capable of entering into fresh combinations.

Man is left then with his four higher principles, which for a certain period may be considered as constituting a partially conscious entity. It is plain, however, that by the loss of the body, the fourth principle has lost its power of objective activity, and it cannot therefore have any continued existence, unless it is enabled in some way to attach itself to matter. On the other hand the spiritual nature in man is rendered freer by the absence of the body, and is enabled to shake off the fourth principle, carrying with it the higher portion of the human soul, while the lower fades slowly out with the fourth principle. Thus the personality is completely dissolved, and the Karma which has been generated during the past life attaches itself the Individuality, which enters into the state of Devachan.

Devachan is a purely subjective state, and quite as much a state ot illusion as the earth life—that is to say, it is just as little a state of true knowledge, and it is even more self-centred. It is of the nature of a vivid dream, the actors in which have no existence outside the consciousness of the dreamer. It is purely a state of bliss, in which man receives compensation for the undeserved misery of the past life, and the satisfaction of his nobler aspirations. But it is a state in which spiritual progress, or the acquirement of true knowledge, is impossible. It is rather a state of rest, after the exhausting struggle of the previous earth life—a period of quiescence, during which the victories of the past life are consolidated and synthesised into a measure of the progress made, and from which the individuality again re-enters physical existence with all the added power due to such progress.

It may be said that all this is baseless assumption, and quite incapable of proof. Perhaps so; but does it or does it not agree with the view we have put forward as to the human soul? If it does so agree, we have something to start from which is not an assumption, but a personal experience to the majority of mankind; namely, the existence in them of the two opposing natures, the Divine and the animal, and the constant struggle maintained between the two, in which the two aspects of the human soul are the actual combatants, and man's self-consciousness the arbiter.

First as to the division of the human soul after death. Its higher portion during life has been attracted by the Divine, and permanent in men, and has been its expression on the intellectual plane. Hence it survives, with the Divine principles. The lower side has represented intellectually the desires, the passions, the animal instincts, which derive their vitality from the physical body. Hence it must perish with the body, for its persistence for a short period after death can hardly be considered as constituting an independent existence. It is merely a question of the more or less lengthened period required for disintegration.

Then, as to Devachan. It is purely a blissful state, because the evil

done in the past life has been done in spite of and in opposition to the efforts of the higher portion of the human soul. It would, therefore, be impossible to inflict punishment upon it without a violation of the supreme law of the universe—justice. And if it is to be blissful it must be subjective and dreamlike, because, with an imperfectly developed human soul, the presence or absence of other entities would entail a mixture of pain and pleasure, if those entities were objectively conscious of each other.

Then, as to the question of spiritual progress and the acquirements of knowledge, the idea of the responsibility of the human soul, and of its dual nature again gives us the clue. If we are correct in asserting that man's progress is accomplished by the victories gained over self in the conflict between his two natures, it follows that progress must be stopped whenever such victories are no longer possible.

But we have seen that death removes from man the incentive to evil, and that the higher nature of man is therefore temporarily released from its contact with the lower; hence the possibility of a continuance of the struggle, and of any progress in the direction of emancipation must necessarily cease, until the time arrives for the next incarnation. So also with knowledge. True knowledge is acquired by self-conquest, not by mere study and intellectual effort. Its attainment, therefore, is just as much dependent on the presence of the lower self. Indeed, spiritual progress and the attainment of true knowledge are so nearly identical, that the argument in the one case holds good absolutely in the other. The question as to undeserved evil, for which the Devachanic existence offers compensation, is one which may be more fittingly referred to later, when we come to deal with the conditions under which the Ego re-incarnates; but one other point arises, which may be discussed in this place: Why does the Karma, generated in any one earth life, pursue the Ego, after its period of Devachanic repose, into its succeeding life? If the higher portion of the human soul has not deserved punishment, and has been free from it in the Devachanic condition, how is the continuity between crime and punishment preserved, if a totally new personality is produced for the next life? This may be answered in two ways. First, by considering that the human soul as a whole is responsible for the evil done, and that where the higher self has failed in the struggle, bad Karma has been generated by the individuality, which it must work out in its next, or some succeeding, incarnation; secondly, by looking on earth lives as affording those lessons which have to be mastered, and Karma as the schoolmaster who insists on the accomplishment of the task. From this point of view the results of bad Karma are not so much punishments for sin as the necessary consequences of ignorance, the ignorance being due to a failure to learn the lessons of the previous life.

The length of the Devachanic period is of course no more fixed than is

the length of the earth life, but may be considered as bearing a more or less constant ratio to it. The other factors which have to be considered are the amount of undeserved evil to be compensated, and the strength and vitality of the higher aspirations, as opposed to the lower selfish desires, which have been generated during the course of the life. These two factors will necessarily vary in amount, if not in character, with the duration of life, and together will govern the length of the period which must intervene before the balance is redressed, and the Ego is again ready to take upon it the burdens of the flesh.

It is consequently a mistake to expect simultaneous re-incarnation for groups of persons who have been associated in their previous life. The general rule indeed must be the other way, as the three factors upon which depend the period passed in Devachan are capable of almost indefinite variation, while there is yet another factor to be considered in this connection, namely, the character of the Karma generated, which will govern the conditions of the new life and render even more improbable any resumption by the reincarnating ego, of its previous relations with other egos. There are doubtless exceptions to this general law, when very strong Karmic affinities are generated between two persons. For instance, in the case of a murderer and his victim, we are given to understand that Karma will in some future incarnation, not necessarily the next one, bring them together in some close relation. There are other exceptions which need not here be considered in detail, but the ordinary course of evolution does not tend in the direction of the association of the same egos in successive lives.

When we proceed to the consideration of the reasons which make re-incarnation a necessary portion of the scheme of human evolution, we are again brought back to the original postulate of the responsibility of the human soul, and its dual nature. The Esoteric doctrine teaches us that man is absolutely his own saviour, and that he obtains emancipation by the conquest of self, thus by conscious efforts scaling the heights of spiritual development, which culminate in Nirvana. But man can only so save himself by perpetual conflict with the evil in his nature, and unless the good and the bad in man are brought into contact, this warfare cannot proceed. Devachan is a state of rest from the weariness of the struggle, but it can only be a temporary one, and the fight must be renewed, time after time, until the final victory is won, and man is freed from the bondage of evil, and becomes as a god. If it were not so we should be forced to believe either that any man could and the good man did accomplish this task within the limits of one short earth life, or else that the struggle was perfectly unnecessary, and an arbitrary imposition emanating from the supreme will of a personal and irresponsible deity, who is able when he chooses to raise man to unthinkable heights of spirituality by the exercise of his measureless power.

An examination of some of the teachings of religious systems on this point will show that they are all more or less vitiated by one or the other of these misconceptions. Protestantism, for instance, offers no scheme of punishment for those who are partly bad; no reward for that which is good in those who are partly evil. It is forced to divide men into two categories, the good and the bad, though all experience shows us that each man is and must be a compound of these two opposite qualities.

What is necessary, according to the teachings of Protestantism, is repentance and faith. Repentance, a sincere sorrow for evil done, but carrying no guarantee that the evil would be resisted if a similar temptation had again to be passed through. Faith, a firm belief in the power of God to wash away sin and its consequences, and free the human soul from all the evil influences of the flesh. With these, a man is released from the necessity of fighting his lower nature; so much so that the repentant criminal on the scaffold, if he have faith, thinks himself as sure of eternal bliss as had he been a saint who had spent his whole life in the service of humanity.

The Church of Rome has preserved, in her doctrine of purgatory, a punishment for the evil done by those who are not wholly bad, and so far her teaching is somewhat more philosophical and logical than that of Protestantism; but she teaches, also, that faith is the first requisite—those denying the Church being without hope of future salvation. In neither section of Christianity, indeed, is there any recognition of the necessity of that self-conquest which is the basis of the Theosophical system of Ethics. Both believe in a Divine grace, which, descending into the heart of man, takes, as it were, the battle out of his hands and relieves him from responsibility and possibility of failure.

If we turn for a moment to the views held by a very large section of the Spiritualists, that there are successive grades of spiritual stages through which man progresses slowly, becoming gradually purified in the process, we are met again by the same difficulty. Under no one of these systems is provision made for the case of the man who dies before he has conquered his lower animal nature; in other words, for the case of almost every human being now passing through physical existence. But it is evident that in no case can this victory be won on any other plane but that of the passions—of the animal nature itself—for only there can the two opposing forces be brought into contact. Hence those who deny the necessity of re-incarnation have either to deny the necessity of this final victory, as do the Christians, or, like the Spiritualists, so to confuse spirit and matter as to imagine the struggle and consequent gradual purification as taking place on the spiritual plane.

Re-incarnation, then, is a necessary consequence of the responsibility of the human soul, and of its double nature. The Karma which has been

generated during one earth life, is the agent which draws back the Ego into incarnation after the full and due enjoyment of the Devachanic bliss. The Ego is composed of the two highest principles, together with the higher part of the human soul, which has been attracted towards them, at the time of the dissipation of the last personality. It must not be forgotten that the disintegration of the personality is complete, and has only left behind the product of the life it has passed through, with its affinities for good or evil, in the shape of the Karma, attendant upon the permanent individuality. It is then an entirely new personality which has to be created, not a mere re-birth of the old, with a few slight variations produced by the progress of the past incarnation. The question then arises: What governs the character of the new personality, temporarily acquired by the Ego? The answer may be put briefly thus:—The Karma is attracted by its affinities with the characteristics, personal and hereditary, of the man and woman to whom the child is born. The new personality cannot be described as the work of the Karma, but is absolutely the result of the combination of the two sets of characters, physical and moral, represented by the father and mother, and of their inherited though possibly dormant peculiarities. It is precisely in this curious persistence of characteristics, in a more or less dormant state through several generations, and the possibility of transmitting them to their children, though they may not apparently possess them, that render the possible variations to be derived from any man and woman numerous enough to give scope to the action of Karma. Were it not for this, it would assuredly happen often that no fitting opportunity of re-birth could be found at the proper moment, especially when we consider that not the physical only but the mental and moral characteristics have to be derived from the parents, but must at the same time be in consonance with Karmic affinities of the incarnating ego. There is nothing, therefore, in the theory of re-incarnation which conflicts with the conclusions arrived at by students of heredity, as to the persistence and the power of transmission of dormant characteristics. Re-incarnation, in fact, offers an explanation of the causes which may lead to the re-development of such dormant tendencies, thus filling up the other side of the picture in a by no means unsatisfactory manner.

It cannot, however, be supposed that even with the wide range of possibilities thus offered it will be always possible for the Karma to find precisely the right field for the due working out of its effects. It must often happen that either its attempt is a failure, in which case premature death, and immediate re-birth will result, or that when the conditions as a whole permit of due re-incarnation being effected, they are yet not absolutely those which are demanded. In such cases (and probably every instance of re-birth is thus affected in some degree) there must be a

certain amount of injustice done, and it is this injustice which meets with compensation in Devachan, or at least forms a part of that so compensated.

How then, to sum up, are we to reply to those who ask for proof of the doctrine of re-incarnation? Proved positively it cannot be, any more than Christians can prove positively their heaven, or Materialists their negation of a life after death.

But in regarding re-incarnation as a portion of a complete scheme of evolution, does it, or does it not, adequately fill up an otherwise empty space, and offer a rational interpretation of certain mysteries otherwise insoluble? Theosophists say emphatically, Yes. Firstly, due regard is shown by it to the admittedly double nature of man; secondly, provision is made by it for the possibility of that conquest of self, the necessity for which, though denied dogmatically by certain schools of thought, is nevertheless intuitively realised by most thinking men; thirdly, it does not conflict with, but supports, the scientific conclusions as regards heredity; and, lastly, the system is in accord with the highest possible ideal of Divine justice, as punishment and reward, or, more properly speaking, their equivalents in the terms of cause and effect, are duly meted out for all sinful or meritorious conduct, while undeserved misfortune has its due compensation in the intermediate periods between the earth lives.

It remains only to reply to the argument that we have no memory of our past lives. In the first place, it may be returned: "How can it be asserted positively that we have no memory of our previous experiences on the higher planes of existence? What we call intuition, is it not the memory of knowledge acquired in a past life, and recorded in the permanent individuality which is ourselves, when we raise our consciousness to its level? Should we expect that the memory of the events in the life of a vanished personality should remain with the Ego, when we see that even in the Devachanic state immediately following the life of that personality the memory is only a dream-memory, and only has reference to one side of the life?"

Yet it must not be supposed that the memory of past lives is really destroyed. Each life leaves its impress in detail on the astral light, and to those who can read therein it is given to read the past and the history of their own experiences. But the attainment of knowledge is the necessary preliminary to this power; and well that it is so, for the ills of one life are enough to bear, and man would be too heavily weighted if he were for ever haunted by all the evil he had done and suffered from the commencement of his period of responsibility.

The ethical bearing of the doctrine cannot be lightly passed over, but must here be suggested rather than discussed. Re-incarnation is the necessary consequence of man's inability to learn in one life all the lessons which *life*

has to teach, and of his failure in the attempt, if indeed the attempt be really made, to conquer self. Truly none can accomplish the impossible, and therefore none hope to escape from the inexorable law which compels them to suffer and to learn, that in the end they may conquer.

But the final deliverance must be brought out by man for himself, and it lies with him to hasten or to retard it. Even the desire for personal immortality, for personal development on the spiritual plane, cannot of itself free the man from the ever-recurring series of earth lives, each followed by a period of Devachanic repose. It is only by the destruction of self that this apparently endless chain can be broken; by fixing the consciousness in the eternal and the changeless that the cycle of change can come to an end.

T. B. HARBOTTLE.

May 5th, 1888.

DIVYATCHAKCHUS.

[The "Infinite Perception" of Japanese Esotericism.]

An intellectual germ exists in each and every unit of the human race, that is altogether distinct from and superior to the instinctive intelligence which mankind possesses, but in a greater degree, in common with other beings, the sentient above all others.

The possibilities of development of certain mental potentialities are far beyond that which is conceived of them generally; for it is necessary to have reached a higher standard than is commonly attained in order to comprehend the subtle, and to the unenlightened, mysterious power of fuller developments of certain of the senses, of thought, of reason, of will, and of the faculties of intuitive omniscient perceptiveness.

The evolution of ascending and progressive intellects may be observed in all time, from the lowest animal—more than brutish—to the highest ideal types. It is observable *now* and *here* amongst us, quite as distinctly evidenced, as in the most uncivilized and savage peoples. This is a fact; and we must accept it, however much we would wish it otherwise; but amongst occidentals, claiming high civilization, religious influences, and refining *entourage*, it is certainly deplorable that this is an undeniable fact.

Causes are ever producing their effects in the psychic universe, as in the physical, and as the wound must be probed to measure its depth, so must the entirely artificial structure of our society, our education, our life,

be entered upon, in order to discover that which vitiates in it natural tendencies of an elevating character.

Trammelled by the narrow sectarianism that is conformed to, outwardly at least, by those who have not the moral courage of their opinions, and who do not shake off the fetters that enchain their actions, language, aye, and even thoughts, no progress is possible; but a consideration of other than the accepted orthodoxy widens the mental vision and leads to broader, nobler, purer motives.

Ancient philosophy had not the somewhat doubtful advantage of the modern cheap printing press which is so busily employed now-a-days for the production of reading-matter for an omnivorous reading public. But, nevertheless, with all our opportunities, our modern leaders of thought appear far below the standard of proficiency of the olden-time teachers of the higher ethics; whilst those who ought to be the pupils are wallowing in a fathomless quagmire amidst intense darkness, where the *ignis fatuus* of untried fallacious theory glimmers and flits but to mislead.

Severe mental discipline can alone enable the truth-seeker, the yearner for the real light, to follow the one sole path that must be traversed. The intellectual individuality must first learn to look inwardly, and, *knowing itself*, estimate its own ignorance, and with cautious judgment seek knowledge.

Soaring above the merely sensuous, shaking off the bondage of the grosser instincts and merely selfish material reasoning, the development is expansive and ascending, like the view of one who climbs a high mountain, and at every upward step sees the prospect beneath expand.

Passing through the stages of scientific teaching of modern times, we learn minor details, unkown of yore, it is true; but the great principles still remain absolutely unchanged. The merely mechanical sciences, chemistry, geology, and other branches give us details; of matter we have a little more knowledge, but of LIFE we have learned absolutely *nothing*, while of psychology we know *less* than the ancients.

Will it therefore not well repay the true sincere student to hearken to the wisdom of old? The attainment of Transcendent Intuitiveness is not utterly beyond the capability of some, though to many so high an ideal may be hopeless.

From the Amitabah (Sutra) we learn that there are five faculties of intellectual power.

The educated person may advantageously acquire a high development of the intuitive perception of *law* and *order* in things; of *right* and *justice*; become enabled to weigh evidence, judge aright between conflicting testimony on any question, holding the balance evenly. The intelligence of such a one will perceive much that those untrained will fail to discriminate, and that which the entirely ignorant cannot even be conscious of.

Ethics, the Civil and Criminal Code, the numerous branches of Science, Literature and Art will be all the more readily mastered. It will not be a mere absorption of a vast mass of undigested material, of facts and of figures, but an ever-ready capacity for bringing before the mental vision just that which bears most vitally on the issues being considered.

With a solid foundation of this primary order, further development in the higher direction of single-minded benevolence is a necessary sequence; and discernment in regard to philosophical and universal philanthropical subjects is facilitated to an abnormal extent. Self-control and abnegation, the very highest form of magnaminity, are necessary factors in this stage of development.

The intensification of the senses, of vision, hearing and so forth, is a natural consequent effect, caused by this higher development, and is a necessary though minor auxiliary. The power of the visual organs, for instance, becomes less dependent upon the solar and stellar light, or the reflected planetary and lunar rays, or on artificial light. Even in the absence of light the capability of seeing distinctly is not confined to certain species of the animal world, and the more perfect human being is not the sole monopolist of specific powers. The far ranging vision of the eagle, the sleeplessness of the fish, for example, can be developed by man.

To the animal, as to the savage man, the caligraphic art, even the pictorial art, conveys no meaning, and so it is with the undeveloped intellect as compared with the highly cultivated mind.

It may be doubted by some that it is possible so to educate the inner consciousness and the perceptive faculties; but if it is calmly viewed and considered, it must be admitted that in the light of recent progress in the knowledge of the laws of magnetism, electricity, light, etc., and of the practical application of hitherto unknown and still unseen forces, there is much yet behind for us to investigate. The power of the human mind has not yet been exhaustively examined, and the inquirers, thoroughly competent, are as yet but few.

In an ancient Buddhist dissertation on the "Higher Faculties of Mental Vision" (*Gu-sha Ron*), the distinction is made between the instinctive or merely animal, and the cultivated or purely human intellectual faculties.

The cultivated intuition may be naturally more or less developed, but it will be in the ratio of the sincerity and earnestness of the individual that success will accrue to efforts, which must be strenuous and persistent, for strengthening it. Whether the direction be towards the exercise of the power gained for the sake of displaying the abnormal power acquired, or whether it be absorbed in the supreme efforts to attain complete abstraction and entire tranquilization of the mental, one and the same course of purity of life and of ideas, of action and of meditation, are equal and absolutely essential.

The initial stages may require seclusion, removal from the maddening thronging crowd of gregarious humanity; our ascetic probationary period may be, according to the individual and the stage of advancement already reached, for a more or less prolonged period, a necessity.

The simplest and least defiled of nutriment, in the most moderate quantities, the pure and invigorating air of healthy mountainous regions, all contribute, indeed are potent factors, in the ordeal—for such truly it is.

The whole material being becomes renewed, absolutely changed, in the course of time.

It will then be quite possible, and comparatively easy, to perceive that which, to ordinary mortals, is unseen and unknown; to do things; to cause that to happen which, to the ignorant, is utterly incomprehensible—beyond belief, perhaps.

The spiritual system is equally purified and expanded, and that which is beyond all ordinary mortal comprehension is clearly made plain—psychical facts become vivid realizations, and that which to the uninstructed, the untrained, would partake of the supernatural, becomes simplified and of practical utility.

The more selfish personal phase of individual abstraction and absorption of the intellectual active forces in tranquility of mind demands even a more severe regimen—a more trying probationary period; but its practical utility is of a somewhat questionable character, viewed from the higher standpoint. Periodical mental rest of this latter character is in certain cases probably desirable, and doubtless, in some instances, imperative, for other than merely disciplinary reasons.

Disturbing influences are constantly active, and unceasing watchfulness is essential to guard against falling below the standard reached, especially if further and higher ideals are to be attained. The mind of ordinary mortals is subject to so many disturbing influences, and is so very impressionable, like the surface of the waters, easily ruffled by the passing zephyr, or tossed into anger by the storm.

It is pointed out, as a method of reaching this higher state of tranquil abstraction, that the concentration of the faculties, mental and physical, by the inhalation and exhalation, the movement of the lungs, is a ready method of facilitating the attainment of the outward semblance at least of this state. The refulgence of the manifestation of supreme tranquilization when then perceived spreads a flood of enlightenment like a nimbus around, and, permeating the consciousness, the mental storms are superseded by a calm unspeakably sublime.

From this state may be developed the permanent tendency to mental and physical inactivity.

Another phase of development that may result is that in which all desires of a worldly or human character are for ever surpressed and eventually totally dispelled.

The ultimate step beyond these states is that of Resplendent Reciprocity, wherein true enlightment of the exalted individuality and intellect become manifest to the man and in a greater degree to all who are in intercourse on the same elevated plane. The germ of the higher mental vision is now firmly implanted and growing, if in worthy and suitably nourished soil, into the widespread umbrageous giant of the intellectual universe, surrounded by a halo of intensest intellectual brilliancy of unlimited penetrative force—ever enduring—most refreshing—of the purest.

The possession of this sublime degree includes certain great faculties.

The formation of unerring conclusions deduced from what is presented to our senses.

The power of deducing from ascertained circumstances facts existing, though not presented to the material senses.

The capacity for clearly comprehending and accurately estimating that which to those on the lower plain of intelligence appears impossible.

The mental vision sees over, through, and around material obstacles; distances ever so vast are bridged, and the ordinary intelligence is absolutely of the merest insignificance in comparison; inconceivable as all this may appear to ordinary mortals in their present unenlightened grossly selfish, utterly sordid, narrow-minded state of existence.

These are the most important attributes to this Infinite Permeating Faculty :—

Abhidjna.—The perception of *all* to the uttermost extremes.

The distinction between, and the sub-division of all things, even up to the infinite.

The perception of all, great or minute, microscopic or minute intellectually.

And above all, infinite perception, the intuitive faculty that seizes and comprehends even that which is not only invisible, but beyond the mental capacity to grasp.

Divyas Rota.—The all-hearing infinite faculty. No sound too far off, minute, or complex to be unheard.

Paralchitta djnana.—Intuitively reading the thoughts of all men—in all time —everywhere.

Purvani rashanu. Smriti djana.—Infinite knowledge of all history, the minutest events even of the past—of mankind, of the world.

Unlimited knowledge of all things, existent and non-existent; and unbounded power of transmutation and transformation.

That which it has not been adjudged wise to bestow upon all, is thus to be acquired by the worthy, who *earn* a claim to be thus more highly endowed *now* and in all *time*.

By the right use of the powers thus attained to, by their just application to the service of humanity, the adept returns the gift, and in every re-

the fifth branch race of the fifth great race. The fourth great race, whose pure descendants are found among the inland Chinamen, inhabited a continent called, by Plato, Atlantis, which is now submerged, but indications of which were discovered, it is believed, by the soundings of the "Challenger." The predecessors of the Greeks and Romans were Atlanteans. The fourth great race is the red-yellow branch of mankind. The third race inhabited a now submerged continent in the Indian Ocean, which we may call Lemuria. Their degenerate descendants are the flat-headed aborigines of Australia.

After each incarnation of the individual comes a period in which he is rewarded according to his deserts in an ethereal world, his sojourn in which may last from 2,000 to 10,000 years, according to the quality of spiritual energy developed by the higher nature of the individual. This ethereal world has many phases; its extreme phases are called Dèvachan and Avitchi; corresponding roughly to the ideas of heaven and hell, but differing from these ideas in that they refer to a state not to a locality. To Avitchi, however, go only the aristocrats in crime, characters who may be compared morally to Milton's Satan. The rest of mankind, the "sinners rather commonplace," suffer for their sins in the next incarnations; since, according to the law of "Karma" or merit, each incarnation is the exact result, the sum total of the attractions for good and evil, of the preceding incarnations. This doctrine of Karma, the true meaning of the saying "Whatsoever a man sows, the same shall he also reap," and the keystone of Aryan ethics is the point of contact between esoteric philosophy and the life of every human being. The life of each individual is the result of the actions of our last incarnation, and our next incarnation will be the result of our actions in the present life.

The state of Devachan is a condition of spiritual refreshment, the fruition of all the divine and spiritual aspirations of the highest part of our nature. It has been described as "a rosy sleep, with dreams more vivid than day, and lasting for many centuries;" the individual enjoyer of Devachan is not alone but is attended by the celestial counterparts of his earthly friends, who remain with him, as happy, blissful, and innocent as the disembodied himself. Each man's Devachan or heaven is as joyful and enjoyable as his highest faculties and aspirations can make it.

After a brief period of unconsciousness, immediately succeeding the separation of the soul from the body, there is a dawn into the Devachan state, a full day of bliss lasting many centuries, an evening of semi-consciousness, followed by oblivion and renewed incarnation.

The fourth principle, the body of Will and Desire, which is the vehicle of the adept who chooses to leave his body temporarily, is separated from the higher principles during the unconscious period after death, and may sometimes be seen floating about near the body, when it is taken for the

ghost of the deceased person. Sometimes a personality is so gross and sensual that it has no spiritual attractions to carry it into the Devachan condition; the body of personal wishes then separates from the higher principles, and becomes dissipated.

The personalities are like beads strung on the individuality or true eternal self, which passes through all the incarnation unchanged. In the case of the extinction of a personality, the bead is broken off the individuality and destroyed.

In the first round, or passage round the seven members of the planetary chain, man is a relatively ethereal being, compared with his present earthly condition, not intellectual but semi-spiritual; spirituality in the Esoteric sense being the capacity for direct or intuitive knowledge, as opposed to physical reason or knowledge acquired by logical processes. During the first round, man, like the vegetable and animal shapes around him, inhabits an immense but loosely-organised body. In the second round he is still gigantic and ethereal, but growing firmer and more condensed in body, a more physical man, but still less intellectual than intuitive. In the third round he has developed a perfectly compact body, at first the form rather of a giant ape than a true man, but with intelligence coming more into the ascendant.

In the fourth, the present round, he decreases in size, and his intellect, now greatly developed, achieves enormous progress. The races with which the fourth round begins acquire human speech, as we understand it. In the fifth round the personality is to be merged in the spiritual soul, and this union ensures final salvation.

In the sixth round humanity attains a hardly conceivable perfection of body and mind, of soul and spirit. The most transcendental enlightenment which the world has ever known or conceived will form the common type of manhood. Those faculties which now, in the rare efflorescence of a generation, enable some extraordinarily-gifted persons to explore the mysteries of nature and acquire the knowledge, a minute portion of which is now being offered to the world, the faculties of the highest adeptship, will be the common possession of all. Mankind in the seventh round will be altogether too god-like for mankind in the fourth round to forecast its attributes. For the sixth and seventh rounds it is absolutely necessary for man to possess the faculty of direct spiritual perception—supreme intuition. In other words, man, to continue his existence through the higher rounds, must merge his personality in the higher principles, which are the key to the spiritual planes. By this union he comes to full remembrance of all his former lives, this complete memory of the past being the Esoteric meaning of resurrection.

Virtue in any decided degree must finally engender the spiritual attributes which the adept acquires in a comparatively brief period,

the adept being comparable to a fifth round man; he has merged himself in his higher principles, and is assured of final salvation. Those who fail to engender the necessary spirituality have to do so in a future planetary period.

After the last and most glorious of all incarnations, in the end of the seventh round, those who have reached that state pass into Nirvâna, a sublime state of conscious rest in omniscience, they become planetary spirits, the guardians and guides of the next planetary period.

An incarnation of planetary spirits takes place at the beginning of each race, when the broad ideas of right and wrong are impressed on the earliest members of that race, and the germ of the Esoteric wisdom is instilled into a few chosen souls, who become its custodians and transmitters to future races. This is the mystery of the Divine Incarnation; and it is the appearance of a Divine Being at the beginning of a round which impresses indelibly on humanity the idea of an anthropomorphic God, who incarnates to teach mankind the way of righteousness, the path of salvation.

Such is a brief sketch of a portion of the Esoteric doctrine taught by the spiritual heirs of the pupils of the incarnated planetary spirit.

CHARLES JOHNSTON, F.T.S.

THE RELIGIONS OF JAPAN.

(SADASAD VIKARAM NA SAHATE.)

[From *The Theosophist*, Oct. 1881.]

MUCH interesting and new matter concerning the religious tenets of Japan comes to us from two sources; from a letter written by a Fellow of the Theosophical Society from Miako, and from a paper recently read before a meeting of the Imperial Geographical Society of St. Petersburg by a Russian missionary, a resident of Japan of many years' standing. According to the latter, had we to judge of the intensity of the religious feeling in a nation by the number of its temples and religious monuments, then would the Japanese have to be regarded by the Europeans as the most pious people on the face of the globe. And, seeing that several great and entirely disagreeing religions, each of them divided into many diverging

sects, exist openly and freely in the Empire, not only tolerated but strongly protected by the latter, we cannot but regard the Japanese as an exceedingly free-minded, liberal people. There is no hostility between the different forms of religions; and invariably the Sintonite, the Confucian, and the Buddhist profess the same respect for the creed of their neighbours as for their own—at least, outwardly. They differ in modes, but agree in essentials—the difference in their point of view never serving one of them as a pretext to condemn the others. It is unjust, therefore, as some writers do, to lay the blame at the door of the Japanese for the terrible religious persecutions to which the Christians were subjected in the sixteenth and seventeenth centuries. These persecutions were entirely due to the intrigues of the ever-plotting Jesuits. When, in 1549, Japan was visited by the "Apostle of the Indies," the famous St. Francis Xavier, whose great eloquence led him to convert even three sovereign princes—(who apostatised afterwards)—and nearly 7,000 Japanese, the authorities of the State remained indifferent to the spread of the new doctrine, so long as the public tranquility was not disturbed. When petitioned to prohibit the new faith, the Emperor Nobunangua is said to have inquired of the native *kanusi* (Sinto priests or spiritual teachers) how many different creeds there were in Japan; and when answered that there were thirty-five, he remarked: "Where thirty-five religions are tolerated we can easily bear with thirty-six. Leave the foreigners in peace." In the days of those persecutions the Protestant Dutch were left unmolested, and the whole wrath of the Government was directed against the Roman Cathotics, who began to be suspected of evil doings against the State as early as the last quarter of the sixteenth century, in 1580. Taiko Sama having once asked a Spaniard: "How is it that your king has managed to conquer half of the world?" it was boastfully but very imprudently answered: "*He sends priests to win the people; his troops are sent to join the native Christians, and the conquest is easy.*" This answer was never forgotten, and *seven* years later the first edict for the banishment of some missionaries was the result. But it was brought on by the fault of the Christians and the incessant instigations of the missionaries, who, instead of taking measures to pacify the Government, defied it, and began to overthrow idols, ruin places of worship, and pull down the Japanese temples. This led to dreadful reprisals, native converts being put to death, with twenty-three European missionaries, their schools and churches destroyed, and Portuguese traders no longer allowed free access to the country. . . .

After stating so much, the lecturer passed to the examination of the three principal religions of Japan. The most important one, according to Father Anatolig, is that embraced by the best educated and highest classes—Confucianism, imported into the country in the middle of the sixth

century from China, together with the written language. Buddhism, however, is the most popular creed. It is professed, without any exception, by all the ladies of the highest society, even by those belonging to the Imperial family, as well as by most of the women of the middle and lower classes, while the male population is more inclined towards the religions of Sinto, Confucius, and Lao-Tye. To convert any of the followers of the great Chinese philosophers to Christianity is next to impossible, the most zealous attempts in that direction having hitherto sadly failed. Next to Buddhism and Confucianism stands in importance the doctrine of Sinto, having, like the two others, its origin in China. In 872 A.D., after a difficult struggle with popular Buddhism, it was embraced by the Imperial family and proclaimed as a State religion. This creed, professed by the entire body of officials and Government servants, is based upon the legends of historic personages, now become deified heroes. Strictly speaking, Sintoism is no religion, but rather a system strongly upheld by the State, as it consists in the worship of the Emperors, who are included in the number of heroes, and thus receive divine honours. It is the sincere opinion of Father Anatolig that it is useless for Christianity to wrestle in Japan with Buddhism, Confucianism, and especially Sintoism, as neither the philosophy of the two former, nor the sense of security for the reigning dynasties, involved in, and dependent upon the latter creed, are likely to yield to a system whose first requisite is blind faith. The only means left to the Christian missionary is to establish as many schools as possible, "wherein he could imperceptibly infiltrate the teaching of Christ, *thus implanting it among the less intellectually-developed masses of the people.*"

The method is not new, and is now proven to be the only effectual one in so-called "heathen" countries. It is but the most grossly ignorant and the poorest in non-Christian nations that are generally caught with this bait. But what are we to think of the intrinsic merit of a religion whose *divine truths* are able to "come home" but "to the least intellectually developed" classes of a nation—a religion, as its representatives themselves confess, which is utterly powerless to impress itself on the more educated and philosophic minds? . . . Verily, "blessed are *the poor in spirit*, for theirs (*i.e.*, the ignorant, the uneducated, the superstitious, and the simple-minded) is the (Christian) kingdom of Heaven!" Sincerity and open-heartedness being the most rare virtues among the padris, we feel really thankful to Father Anatolig for his unequivocal confession, and will now turn to hear what our other informant says of the religions of Japan.

As in all the oldest nations, we find in Japan, as its most ancient religion—Sun-worship. Nor are the Elements forgotten, as those are the abodes of all the "minor gods or spirits"—namely, the Powers or Forces of Nature. The Sun still receives deific honours; and its emblem has

fully survived in the Sinto temples, called Maya,* where no idols or images are to be found, save a bright mirror in the shape of a disc, before which are placed high metallic poles, with long and broad slips of paper attached to them, and mysterious inscriptions on these, traced in the *Nai-den* style, that peculiar sacerdotal written language used only for religious and mystical subjects. Strange to think, the Japanese practise in reference to Sun-worship that curious ceremony so well known in India under the name of the *aswamedha*, or sacrifice of the horse. Anciently the horse was considered by every nation an emblem of the primeval and universal manifested being, who, when identified with the Sun, had the horse given him as his attendant.

"The horses of the Sun" are famous, and were deified in all the old religious systems, even in the youngest of the latter—the Mosaic, or Jewish creed.† Every Sun-God has a horse (always white) associated with him. Sosiosh, born of a virgin, is expected to appear at the end of the days upon a white horse as Redeemer, says the book *Bun Dehesh*. Vishnu, or the "Kalanki Avatar," is to come upon a white horse; and St. John, in the Revelation (xix., 11, 14), sees the heavens opened and the "Faithful and True," or the coming Christian Messiah, seated on a *white horse;* and the "armies which were in heaven followed him upon *white horses*." The white horse is the horse of the Sun; and Mithra, the old Medo-Arian Sun-God, reappears everywhere.‡ For the Sun is the fiery source of Spirit-power or Spirit of LIFE, while the chariot typifies the body, and the horse its animating principle. And thus in Japan Ten-Zio-Dai-Zen, "he who darts out his rays" is presented with its emblem, the horse, at its Temple on certain festive days. A number of sacred horses in pictures and horses cut out of paper with sacred inscriptions on them are hung on the walls.

"The Sinto religion," then, is not mere hero-worship, but the Sun and Spirit-worship rather, when viewed in its popular presentation, and something else when considered esoterically. The Sun and the elements are called the *Dia-Zin*, or "Great Spirits," the inferior ones consisting chiefly of deified heroes, or historical personages canonized for some great deeds. Fatsman, the sixteenth Emperor of Japan, is the God of War, yet the *Kannsi* or spiritual *gurus*—the priests attached to the Sinto temples—are, in fact, no priests at all; for they are neither ordained nor have they any special privileges, but are very learned men belong to the highest class of

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* Divine residence. Hence the name of the ecclesiastical metropolis, Myako, the abode of the Spiritual Emperor.

† And he (Josiah) took away the horses that the Kings of Judah had given to the Sun, at the entering of the House of the Lord. (2 Kings, xxiii. 11.)

‡ "The Manicheans hold that the Sun, who is Mithra, is Christ himself," says St. Augustine (cap. 8), who had belonged to that sect.

society and respected above all others. When pressed to give an explanation of their religion, they evade the question by answering that it is *no religion at all*, but simply a system, a philosophy based on the mysterious intercourse between the world of the worshippers and their spiritual chief. That spiritual Emperor, or Dairi, whose title is better known as that of the Mikado, is the embodiment of the idea of an absolute, divinely inspired sovereign, whose office is very similar to that of the Dalai-Lama of Tibet. Contrary to the statement of the Russian missionary, Buddhism is so mixed up with Sinto doctrines that many of the images of *Niu Rai*, or Amita (the Japanese names of Gautama Buddha) are to be found in Sinto temples, for the Sintonites regard Amita, they say, as the "chief hero," or the spiritual head of the great army of *deceased* heroes, who were all mystics and whom they are said to worship.

As intimately connected with Buddhism are the doctrines of Lao-Tye, the most mystical and spiritual of all. Their followers are called the *Yamabusi*, or the "Hermit-Brothers." Says an overwise encyclopædia: "They pretend to magical art, and live in the recesses of mountains and craggy steeps, whence they come forth to tell fortunes, write charms, and sell amulets. *They lead a mysterious life, and admit no one to their secrets except after a tedious and difficult preparation by fasting and a species of severe gymnastic exercise.*" ! !

There are other "Hermit-Brothers" residing nearer to Bombay than Japan, and occasionally visiting Northern, Central, and Southern India; but no more than their colleagues, the Yamabusi, do they "sell" amulets or charms, though they may occasionally bestow such presents upon those whom they find worthy of their attention. Were the proficients of these so-called "magical arts" Christians, they would be called great saints and prophets, their phenomena attributed to *divine* gift, and they would see themselves forthwith classed among such miracle-mongers as the Saints of the Golden Legend. But they are "heathen," hence—devil-worshippers and *impostors*. That is why it is as difficult to meet one of such "Hermits" away from his "craggy steeps" as "for a yak to thrust its tail into the hole of a plank adrift on the ocean," to use a Tibetan expression.

But to return to the Mikado. The Spiritual Emperor claims direct descent from Sin Mee, a *hero* who was the first to establish a regular Government in Japan, in the year 666 B.C., just about the time of the birth of Gautama Buddha in India. He is believed to be an incarnation of some mysterious power, like the never-dying Buddha, which emigrates from one Grand Lama to the other. He is called the "Son of Kanon," the Goddess of Mercy, who is exceedingly honoured in Japan. Her image is found in every house, and she is called "the Mother of God," an appellation which became the pretext with the Christian missionaries, never too bashful before an anachronism, to claim that her worship

originated in an idea of the Virgin Mary carried at an early age from the West through China to Japan, whereas she is one of the most ancient deities of Japan, and far older than Christianity. *Maya*, Buddha's mother, is also called the "Saviour's Mother" by the Buddhists, and Guatama himself is claimed as a Catholic Saint by the authors of the *Golden Legend*.

The Mikado, though nominally the supreme ruler of the Empire, has, in reality, no political power at all; nor does he claim it, leaving to the Tykoon, or temporal emperor, the whole burden of the State affairs. "Never do we hear of any religious dispute among the Japanese, much less discover that they bear each other any hate on religious grounds," says Meylan in his *Sketches of the Manners and Customs of the Japanese*. They esteem it, on the contrary, an act of courtesy to visit from time to time each other's gods and do them reverence. While the Koboe sends an embassy to the Sinto temple at Isye to offer prayers in his name, he assigns at the same time a sum for the erection of temples to Confucius; and the spiritual emperor allows strange gods, imported from Siam or China, to be placed, for the convenience of those who may feel a call to worship them, in the same temples with the Japanese. If it be asked whence this tolerance originates, or by what it is maintained, we reply that worshippers of all persuasions in Japan acknowledge and obey one superior, namely, the Dairi, or Spiritual Emperor. As the representative and lineal descendant of Buddha on earth, he is himself an object of worship, and as such he protects equally all whose object it is to venerate the Deity (?) the mode of their doing so being indifferent to him. After taking exception to the word "deity" and God, which the Japanese use no more in connection with Buddha than the Sinhalese Buddhists, the inference seems very correct, and our Popes, Metropolitans, and Bishops would lose nothing by following the example of the heathen Japanese.

To conclude, our correspondent (the F. T. S. in Japan) has come to the strange conviction that Sintoism and Lamaism are twin sisters, which represent two esoteric systems, and at the same time two *spiritualised* "heresies," so to say, of that abstruse and for the masses too grandly philosophical and metaphysical system known as "Buddhism" pure and simple; the latter being now represented but by the Nepaulese school of the Svabhavikas, and the Siamese sect of the Buddhist priests of Ceylon.

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PRACTICAL OCCULTISM,

By H. P. BLAVATSKY.

[From "LUCIFER," April, 1888.]

AND

OCCULTISM VERSUS THE OCCULT ARTS,

By H. P. BLAVATSKY.

[From "LUCIFER," May, 1888.]

[Issued only to Members of the T.P.S.]

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PRACTICAL OCCULTISM.

IMPORTANT TO STUDENTS.

As some of the letters in the CORRESPONDENCE of this month show, there are many people who are looking for practical instruction in Occultism. It becomes necessary, therefore, to state once for all :—

(*a*). The essential difference between theoretical and practical Occultism ; or what is generally known as Theosophy on the one hand, and Occult science on the other, and :—

(*b*). The nature of the difficulties involved in the study of the latter.

It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical ; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself ; one who is ever ready to sacrifice his own pleasures for the sake of other people ; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil ; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.

Moreover, there is one important fact with which the student should be made acquainted. Namely, the enormous, almost limitless, responsibility assumed by the teacher for the sake of the pupil. From the Gurus of the East who teach openly or secretly, down to the few Kabalists in Western lands who undertake to teach the rudiments of the Sacred Science to their disciples—those western Hierophants being often themselves ignorant of the danger they incur—one and all of these "Teachers" are subject to the same inviolable law. From the moment they begin *really* to teach, from the instant they confer *any* power—whether psychic, mental or physical—on their pupils, they take upon themselves *all* the sins of that pupil, in connection with the Occult Sciences, whether of omission or commission, until the moment when initiation makes the pupil a Master and responsible in his turn. There is a weird and mystic religious law, greatly reverenced and acted upon in the Greek, half-forgotten in the Roman Catholic, and absolutely extinct in the Protestant Church. It dates from the earliest days of Christianity and has its basis in the law just stated, of which it was a symbol and an expression. This is the dogma of the absolute sacredness of the relation between the god-parents who stand sponsors for a child.* These tacitly take upon themselves all the sins of the newly baptised child—(anointed, as at the initiation, a mystery truly !)—until the day when the child becomes a responsible unit, knowing good and evil. Thus it is clear why the "Teachers" are so reticent, and why "Chelas" are required to serve a

* So holy is the connection thus formed deemed in the Greek Church, that a marriage between god-parents of the same child is regarded as the worst kind of incest, is considered illegal and is dissolved by law ; and this absolute prohibition extends even to the children of one of the sponsors as regards those of the other.

seven years probation to prove their fitness, and develop the qualities necessary to the security of both Master and pupil.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic—*Sorcery*. For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is DIVINE MAGIC.

What are then the conditions required to become a student of the "Divina Sapientia"? For let it be known that no such instruction can possibly be given unless these certain conditions are complied with, and rigorously carried out during the years of study. This is a *sine quâ non*. No man can swim unless he enters deep water. No bird can fly unless its wings are grown, and it has space before it and courage to trust itself to the air. A man who will wield a two-edged sword, must be a thorough master of the blunt weapon, if he would not injure himself—or what is worse—others, at the first attempt.

To give an approximate idea of the conditions under which alone the study of Divine Wisdom can be pursued with safety, that is without danger that Divine will give place to Black Magic, a page is given from the "private rules," with which every instructor in the East is furnished. The few passages which follow are chosen from a great number and explained in brackets.

———

1. The place selected for receiving instruction must be a spot calculated not to distract the mind, and filled with "influence-evolving" (magnetic) objects. The five sacred colours gathered in a circle must be there among other things. The place must be free from any malignant influences hanging about in the air.

[The place must be set apart, and used for no other purpose. The five "sacred colours" are the prismatic hues arranged in a certain way, as these colours are very magnetic. By "malignant influences" are meant any disturbances through strifes, quarrels, bad feelings, etc., as these are said to impress themselves immediately on the astral light, *i.e.*, in the atmosphere of the place, and to hang "about in the air." This first condition seems easy enough to accomplish, yet—on further consideration, it is one of the most difficult ones to obtain.]

2. Before the disciple shall be permitted to study "face to face," he has to acquire preliminary understanding in a select company of other lay *upasaka* (disciples), the number of whom must be odd.

["Face to face," means in this instance a study independent or apart from others, when the disciple gets his instruction *face to face* either with himself (his higher, Divine Self) or—his guru. It is then only that each receives *his due* of information, according to the use he has made of his knowledge. This can happen only toward the end of the cycle of instruction.]

3. Before thou (the teacher) shalt impart to thy *Lanoo* (disciple) the good (holy) words of LAMRIN, or shall permit him "to make ready" for *Dubjed*, thou shalt take care that his mind is thoroughly purified and at peace with all, especially *with his other Selves*. Otherwise the words of Wisdom and of the good Law shall scatter and be picked up by the winds.

["Lamrin" is a work of practical instructions, by Tson-kha-pa, in two portions, one for ecclesiastical and exoteric purposes, the other for esoteric use. "To make ready" for *Dubjed*, is to prepare the vessels used for seership, such as mirrors and crystals. The "other selves," refers to the fellow students. Unless the greatest harmony reigns among the learners, *no* success is possible. It is the teacher who makes the selections according to the magnetic and electric natures of the students, bringing together and adjusting most carefully the positive and the negative elements.]

4. The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

[This can hardly happen if the preliminary choice made was consistent with the magnetic requirements. It is known that chelas otherwise promising and fit for the reception of truth, had to wait for years on account of their temper and the impossibility they felt to put themselves *in tune* with their companions. For—]

5. The co-disciples must be tuned by the guru as the strings of a lute (*vina*) each different from the others, yet each emitting sounds in harmony with all. Collectively they must form a key-board answering in all its parts to thy lightest touch (the touch of the Master). Thus their minds shall open for the harmonies of Wisdom, to vibrate as knowledge through each and all, resulting in effects pleasing to the presiding gods (tutelary or patron-angels) and useful to the Lanoo. So shall Wisdom be impressed for ever on their hearts and the harmony of the law shall never be broken.

6. Those who desire to acquire the knowledge leading to the *Siddhis* (occult powers) have to renounce all the vanities of life and of the world (here follows enumeration of the Siddhis).

7. None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.,—and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

8. A *Lanoo* (disciple) has to dread external living influence alone (magnetic emanations from living creatures). For this reason while at one with all, in his *inner nature*, he must take care to separate his outer (external) body from every foreign influence: none must drink out of, or eat in his cup but himself. He must avoid bodily contact (*i.e.* being touched or touch) with human, as with animal being.

[No pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes.]

9. The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become only the "Doctrine of the Eye," (*i.e.*, empty exoteric ritualism).

10. No animal food of whatever kind, nothing that has life in it, should be taken by the disciple. No wine, no spirits, or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

[Wine and Spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.]

11. Meditation, abstinence in all, the observation of moral duties, gentle thoughts, good deeds and kind words, as good will to all and entire oblivion of Self, are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom.

12. It is only by virtue of a strict observance of the foregoing rules that a Lanoo can hope to acquire in good time the Siddhis of the Arhats, the growth which makes him become gradually One with the UNIVERSAL ALL.

These 12 extracts are taken from among some 73 rules, to enumerate which would be useless as they would be meaningless in Europe. But even these few are enough to show the immensity of the difficulties which beset the path of the would-be "Upasaka," who has been born and bred in Western lands.*

All western, and especially English, education is instinct with the principle of emulation and strife; each boy is urged to learn more quickly, to outstrip his companions, and to surpass them in every possible way. What is mis-called "friendly rivalry" is assiduously cultivated, and the same spirit is fostered and strengthened in every detail of life.

With such ideas "educated into" him from his childhood, how can a Western bring himself to feel towards his co-students "as the fingers on one hand"? Those co-students, too, are not of his *own selection*, or chosen by himself from personal sympathy and appreciation. They are chosen by his teacher on far other grounds, and he who would be a student must *first* be strong enough to kill out in his heart all feelings of dislike and antipathy to others. How many Westerns are ready even to attempt this in earnest?

And then the details of daily life, the command not to touch even the hand of one's nearest and dearest. How contrary to Western notions of affection and good feeling! How cold and hard it seems. Egotistical too, people would say, to abstain from giving pleasure to others for the sake of one's own development. Well, let those who think so defer till another lifetime the attempt to enter the path in real earnest. But let them not glory in their own fancied unselfishness. For, in reality, it is only the seeming appearances which they allow to deceive them, the conventional notions, based on emotionalism and gush, or so-called courtesy, things of the unreal life, not the dictates of Truth.

But even putting aside these difficulties, which may be considered "external," though their importance is none the less great, how are students in the West to "attune themselves" to harmony as here required of them? So strong has personality grown in Europe and America, that there is no school of artists even

* Be it remembered that *all* "Chelas," even lay disciples, are called Upasaka until after their first initiation, when they become lanoo-Upasaka. To that day, even those who belong to Lamaseries and are *set apart*, are considered as "laymen.'

whose members do not hate and are not jealous of each other. "Professional" hatred and envy have become proverbial; men seek each to benefit himself at all costs, and even the so-called courtesies of life are but a hollow mask covering these demons of hatred and jealousy.

In the East the spirit of "non-separateness" is inculcated as steadily from childhood up, as in the West the spirit of rivalry. Personal ambition, personal feelings and desires, are not encouraged to grow so rampant there. When the soil is naturally good, it is cultivated in the right way, and the child grows into a man in whom the habit of subordination of one's lower to one's higher Self is strong and powerful. In the West men think that their own likes and dislikes of other men and things are guiding principles for them to act upon, even when they do not make of them the law of their lives and seek to impose them upon others.

Let those who complain that they have learned little in the Theosophical Society lay to heart the words written in an article in the *Path* for last February :—"The key in each degree is the *aspirant himself.*" It is not "the fear of God" which is "the beginning of Wisdom," but the knowledge of SELF which is WISDOM ITSELF

How grand and true appears, thus, to the student of Occultism who has commenced to realise some of the foregoing truths, the answer given by the Delphic Oracle to all who came seeking after Occult Wisdom—words repeated and enforced again and again by the wise Socrates :—

MAN KNOW THYSELF. . . .

OCCULTISM VERSUS THE OCCULT ARTS.

> "I oft have heard, but ne'er believed till now,
> There are, who can by potent magic spells
> Bend to their crooked purpose Nature's laws."
>
> —MILTON.

IN this month's "Correspondence" several letters testify to the strong impression produced on some minds by our last month's article "Practical Occultism." Such letters go far to prove and strengthen two logical conclusions.

(a.) There are more well-educated and thoughtful men who believe in the existence of Occultism and Magic (the two differing vastly) than the modern materialist dreams of; and—

(b.) That most of the believers (comprising many theosophists) have no definite idea of the nature of Occultism and confuse it with the Occult sciences in general, the "Black art" included.

Their representations of the powers it confers upon man, and of the means to be used to acquire them are as varied as they are fanciful. Some imagine that a master in the art, to show the way, is all that is needed to become a Zanoni. Others, that one has but to cross the Canal of Suez and go to India to bloom forth as a Roger Bacon or even a Count St. Germain. Many take for their ideal Margrave with his ever-renewing youth, and care little for the soul as the price paid for it. Not a few, mistaking "Witch-of-Endorism" pure and simple, for Occultism—"through the yawning Earth from Stygian gloom, call up the meagre ghost to walks of light," and want, on the strength of this feat, to be regarded as full blown Adepts. "Ceremonial Magic" according to the rules mockingly laid down by Eliphas Levi, is another imagined *alter-ego* of the philosophy of the Arhats of old. In short, the prisms through which Occultism appears, to those innocent of the philosophy, are as multicoloured and varied as human fancy can make them.

Will these candidates to Wisdom and Power feel very indignant if told the plain truth? It is not only useful, but it has now become *necessary* to disabuse most of them and before it is too late. This truth may be said in a few words: There are not in the West half-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the high-way to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man—the reflection of the absolute, causeless and unknowable ALL—differs from the mortal clay—the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts—as happened with every tongue—the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as absolute and exploded "superstition." Such words could answer only to ideas which a cultured man was scarcely supposed to harbour in his mind. "Magic," a synonym for jugglery; "Sorcery," an equivalent for crass ignorance; and "Occultism," the sorry relic of crack-brained, mediæval Fire-philosophers, of the Jacob Boëhmes and the St. Martins, are expressions believed more than amply sufficient to cover the whole field of "thimble-rigging." They are terms of contempt, and used generally only in reference to the dross and residues of the dark ages and its preceding aeons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages—pre-eminently the Sanskrit. What do the words "miracle" and "enchantment" (words identical in meaning after all, as both express the idea of producing wonderful things by *breaking the laws of nature* (*!!*) as explained by the accepted authorities) convey to the minds of those who hear, or who pronounce them? A Christian—*breaking* "of the laws of nature," notwithstanding—while believing firmly in the *miracles*, because said to have been produced by God through Moses, will either scout the enchantments performed by Pharoah's magicians, or attribute them to the devil. It is the latter whom our pious enemies connect with Occultism, while their impious foes, the infidels, laugh at Moses, Magicians, and Occultists, and would blush to give one serious thought to such "supersti-

tions." This, because there is no term in existence to show the difference; no words to express the lights and shadows and draw the line of demarcation between the sublime and the true, the absurd and the ridiculous. The latter are the theological interpretations which teach the "breaking of the laws of Nature" by man, God, or devil; the former—the *scientific* "miracles" and enchantments of Moses and the Magicians *in accordance with natural laws*, both having been learned in all the Wisdom of the Sanctuaries, which were the "Royal Societies" of those days—and in true OCCULTISM. This last word is certainly misleading, translated as it stands from the compound word *Gupta-Vidya*, "Secret Knowledge." But the knowledge of what? Some of the Sanskrit terms may help us.

There are four (out of the many other) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric Purânas. There is (1) *Yajna-Vidya*,* knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Mahavidya*, the "great knowledge" the magic of the Kabalists and of the *Tantrika* worship, often Sorcery of the worst description. (3.) *Guhya-Vidya*, knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rhythm and melody used; in other words a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4.) ATMA-VIDYA, a term which is translated simply "Knowledge of the Soul," *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any theosophist who admires "Light on the Path," and who would be wise and unselfish, ought to strive after. All the rest is some branch of the "Occult Sciences," *i.e.*, arts based on the knowledge of the ultimate essence of all things in the Kingdoms of Nature—such as minerals, plants and animals—hence of things pertaining to the realm of *material* nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. Alchemy, Astrology, Occult Physiology, Chiromancy, exist in Nature and the *exact* Sciences—perhaps so called, because they are found in this age of paradoxical philosophies the reverse—have already discovered not a few of the

* "The *Yajna*," say the Brahmans, "exists from eternity, for it proceeded forth from the Supreme One . . . in whom it lay dormant from '*no* beginning.' It is the key to the TRAIVIDYA, the thrice sacred science contained in the Rig verses, which teaches the Yagus or sacrificial mysteries. 'The Yajna' exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes."—Martin Hauge's *Aitareya Brahmana*.

"This *Yajna* is again one of the forms of the Akása; and the mystic word calling it into existenc and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL POWER."—"Isis Unveiled," Vol. I. Intr. See *Aitareya Brahmana*, Hauge.

secrets of the above *arts*. But clairvoyance, symbolised in India as the "Eye of Siva," called in Japan, "Infinite Vision," is *not* Hypnotism, the illegitimate son of Mesmerism, and is not to be acquired by such arts. All the others may be mastered and results obtained, whether good, bad, or indifferent; but *Atma-Vidya* sets small value on them. It includes them all and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. Let us explain: Any man or woman can set himself or herself to study one or all of the above specified "Occult Arts" without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic. But what can this matter? The *Voodoos* and the *Dugpas* eat, drink and are merry over hecatombs of victims of their infernal arts. And so do the amiable gentlemen vivisectionists and the *diploma-ed* "Hypnotizers" of the Faculties of Medicine; the only difference between the two classes being that the Voodoos and Dugpas are *conscious*, and the Charcot-Richet crew *unconscious*, Sorcerers. Thus, since both have to reap the fruits of their labours and achievements in the black art, the Western practitioners should not have the punishment and reputation without the profits and enjoyments they may get therefrom. For we say it again, *hypnotism* and *vivisection* as practised in such schools, are *Sorcery* pure and simple, *minus* a knowledge that the Voodoos and Dugpas enjoy, and which no Charcot-Richet can procure for himself in fifty years of hard study and experimental observation. Let then those who will dabble in magic, whether they understand its nature or not, but who find the rules imposed upon students too hard, and who, therefore, lay Atma Vidya or Occultism aside—go without it. Let them become magicians by all means, even though they do become *Voodoos* and *Dugpas* for the next ten incarnations.

But the interest of our readers will probably centre on those who are invincibly attracted towards the "Occult," yet who neither realise the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for Occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the Golden Gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into

sorcery and black magic, and through many incarnations heap up for himself a terrible Karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a "Mahatma," a Buddha or a Great Saint, let him study the philosophy and the "Science of Soul," and he can become one of the modest benefactors of humanity, without any "superhuman" powers. *Siddhis* (or the Arhat powers) are only for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter.* Let them know at once and remember always, that *true Occultism or Theosophy* is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he "accepted" than his personality must disappear, and he has to become *a mere beneficent force in Nature.* There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break*, the golden ladder leading to Mahatmaship (the *Arhat* or *Bodhisatva* condition), or—he will let himself slide down the ladder at the first false step, and roll down into *Dugpaship.* . . .

All this is either unknown or left out of sight altogether. Indeed, one who is able to follow the silent evolution of the preliminary aspirations of the candidates, often finds strange ideas quietly taking possession of their minds. There are those whose reasoning powers have been so distorted by foreign influences that they imagine that animal passions can be so sublimated and elevated that their fury, force, and fire can, so to speak, be turned inwards; that they can be stored and shut up in one's breast, until their energy is, not expanded, but turned toward higher and more holy purposes: namely, *until their collective and unexpanded strength enables their possessor to enter the true Sanctuary of the Soul* and stand therein in the presence of the *Master*—the HIGHER SELF! For this purpose they will not struggle with their passions nor slay them. They will simply, by a strong effort of will put down the fierce flames and keep them at bay within their natures, allowing the fire to smoulder under a thin layer of ashes. They submit joyfully to the torture of the Spartan boy who allowed the fox to devour his entrails rather than part with it. Oh, poor blind visionaries!

As well hope that a band of drunken chimney-sweeps, hot and greasy from their work, may be shut up in a Sanctuary hung with pure white linen, and that instead of soiling and turning it by their presence

into a heap of dirty shreds, they will become masters in and of the sacred recess, and finally emerge from it as immaculate as that recess. Why not imagine that a dozen of skunks imprisoned in the pure atmosphere of a *Dgon-pa* (a monastery) can issue out of it impregnated with all the perfumes of the incenses used? . . . . Strange aberration of the human mind. Can it be so? Let us argue.

The "Master" in the Sanctuary of our souls is "the Higher Self"—the divine spirit whose consciousness is based upon and derived solely (at any rate during the mortal life of the man in whom it is captive) from the Mind, which we have agreed to call the *Human Soul* (the "Spiritual Soul" being the vehicle of the Spirit). In its turn the former (the *personal* or human soul) is a compound in its highest form, of spiritual aspirations, volitions, and divine love; and in its lower aspect, of animal desires and terrestrial passions imparted to it by its associations with its vehicle, the seat of all these. It thus stands as a link and a medium between the animal nature of man which its higher reason seeks to subdue, and his divine spiritual nature to which it gravitates, whenever it has the upper hand in its struggle with the *inner animal.* The latter is the instinctual "animal Soul" and is the hotbed of those passions, which, as just shown, are lulled instead of being killed, and locked up in their breasts by some imprudent enthusiasts. Do they still hope to turn thereby the muddy stream of the animal sewer into the crystalline waters of life? And where, on what neutral ground can they be imprisoned so as not to affect man? The fierce passions of love and lust are still alive and they are allowed to still remain in the place of their birth—*that same animal soul;* for both the higher and the lower portions of the "Human Soul" or Mind reject such inmates, though they cannot avoid being tainted with them as neighbours. The "Higher Self" or Spirit is as unable to assimilate such feelings as water to get mixed with oil or unclean liquid tallow. It is thus the mind alone, the sole link and medium between the man of earth and the Higher Self—that is the only sufferer, and which is in the incessant danger of being dragged down by those passions that may be re-awakened at any moment, and perish in the abyss of matter. And how can it ever attune itself to the divine harmony of the highest Principle, when that harmony is destroyed by the mere presence, within the Sanctuary in preparation, of such animal passions? How can harmony prevail and conquer, when the soul is stained and distracted with the turmoil of passions and the terrestial desires of the bodily senses, or even of the "Astral man"?

For this "Astral"—the shadowy "double" (in the animal as in man) is not the companion of the *divine Ego* but of the *earthly body.* It is the link between the personal SELF, the lower consciousness of *Manas* and the Body, and is the vehicle of *transitory, not of immortal life.* Like the shadow projected by man, it follows his movements and impulses slavishly and mechanically, and leans therefore to matter without ever

ascending to Spirit. It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal Self is killed out and the "astral" has been reduced in consequence to a cipher, that the Union with the "Higher Self" can take place. Then when the "Astral" reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Angoeides*, the divine SELF, can vibrate in conscious harmony with both the poles of the human Entity—the man of matter purified, and the ever pure Spiritual Soul—and stand in the presence of the MASTER SELF, the Christos of the mystic Gnostic, blended, merged into, and one with IT for ever.*

How then can it be thought possible for a man to enter the "straight gate" of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition and duties, which, however honourable, are still of the earth earthy? Even the love for wife and family—the purest as the most unselfish of human affections—is a barrier to *real* occultism. For whether we take as an example the holy love of a mother for her child, or that of a husband for his wife, even in these feelings, when analyzed to the very bottom, and thoroughly sifted, there is still *selfishness* in the first, and an *égoisme à deux* in the second instance. What mother would not sacrifice without a moment's hesitation hundreds and thousands of lives for that of the child of her heart? and what lover or true husband would not break the happiness of every other man and woman around him to satisfy the desire of one whom he loves? This is but natural, we shall be told. Quite so; in the light of the code of human affections; less so, in that of divine universal love. For, while the heart is full of thoughts for a little group of *selves*, near and dear to us, how shall the rest of mankind fare in our souls? What percentage of love and care will there remain to bestow on the "great orphan"? And how shall the "still small voice" make itself heard in a soul entirely occupied with its own privileged tenants? What room is there left for the needs of Humanity *en bloc* to impress themselves upon, or even receive a speedy response? And yet, he who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status. It is *altruism*, not *ego-ism* even in its most legal and noble conception, that can lead the unit to merge its little Self in the Universal Selves. It is to *these* needs and to this work that the true disciple of true Occultism has to devote himself, if he would obtain *theo*-sophy, divine Wisdom and Knowledge.

The aspirant has to choose absolutely between the life of the world

* Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but *man* is nevertheless *one and* is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three "Egos" are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both. No one can serve his body and the higher Soul, and do his family duty and his universal duty, without depriving either one or the other of its rights; for he will either lend his ear to the "still small voice" and fail to hear the cries of his little ones, or, he will listen but to the wants of the latter and remain deaf to the voice of Humanity. It would be a ceaseless, a maddening struggle for almost any married man, who would pursue *true* practical Occultism, instead of its *theoretical* philosophy. For he would find himself ever hesitating between the voice of the impersonal divine love of Humanity, and that of the personal, terrestrial love. And this could only lead him to fail in one or the other, or perhaps in both his duties. Worse than this. For, *whoever indulges after having pledged himself to* OCCULTISM *in the gratification of a terrestrial love or lust*, must feel an almost immediate result; that of being irresistibly dragged from the impersonal divine state down to the lower plane of matter. Sensual, or even mental self-gratification, involves the immediate loss of the powers of spiritual discernment; the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa;* the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, and to gall in the heart resulting in:—

> "Depth ever deepening, darkness darkening still;
> Folly for wisdom, guilt for innocence;
> Anguish for rapture, and for hope despair."

And once being mistaken and having acted on their mistakes, most men shrink from realising their error, and thus descend deeper and deeper into the mire. And, although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. Enough has been said to show that *sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence.* Karma is a heavy stone splashed in the quiet waters of Life; and it must produce ever widening circles of ripples, carried wider and wider, almost *ad infinitum.* Such causes produced have to call forth effects, and these are evidenced in the just laws of Retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which they understand. No one is expected to carry a burden beyond his strength and powers. There are "natural-born magicians"; Mystics and Occultists by birth, and by right of direct inheritance from a series of incarnations and aeons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of

their senses or desires ; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success. But they can be met only far and wide, and they pass through the narrow gates of Occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feeling of the lower personality, paralyzed thereby the "astral" animal, and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution, the golden gate of Wisdom may get transformed into the wide gate and the broad way "that leadeth unto destruction," and therefore "many be they that enter in thereby." This is the Gate of the Occult arts, practised for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA. We are in the Kali Yuga and its fatal influence is a thousand-fold more powerful in the West than it is in the East; hence the easy preys made by the Powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now labouring. One of these is the relative facility with which men fancy they can get at the "Gate" and cross the threshold of Occultism without any great sacrifice. It is the dream of most Theosophists, one inspired by desire for Power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as well said by one believed to have sacrificed himself for Humanity—"narrow is the gate and straightened the way that leadeth unto life" eternal, and therefore "few be they that find it." So straight indeed, that at the bare mention of some of the preliminary difficulties the affrighted Western candidates turn back and retreat with a shudder . . . . .

Let them stop here and attempt no more in their great weakness. For if, while turning their backs on the narrow gate, they are dragged by their desire for the Occult one step in the direction of the broad and more inviting Gates of that golden mystery which glitters in the light of illusion, woe to them! It can lead only to Dugpa-ship, and they will be sure to find themselves very soon landed on that *Via Fatale* of the *Inferno*, over whose portal Dante read the words:—

"Per me si va nella citta dolente
Per me si va nell'eterno dolore
Per me si va tra la perduta gente. . . ."

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EPITOME

OF

THEOSOPHICAL TEACHINGS

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EPITOME OF THEOSOPHICAL TEACHINGS.

THEOSOPHY, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not imagined or inferred, but that it is a knowledge of facts seen and known by those who are willing to comply with the conditions requisite for seeing and knowing.

Theosophy, meaning knowledge of or about God,* and the term "God" being universally accepted as including the whole of both the known and the unknown, it follows that "Theosophy" must imply wisdom respecting the absolute; and, since the absolute is without beginning and eternal, this wisdom must have existed always. Hence Theosophy is sometimes called the Wisdom-Religion, because from immemorial time it has had knowledge of all the laws governing the spiritual, the moral, and the material.

The theory of nature and of life which it offers is not one that was at first speculatively laid down and then proved by adjusting facts or conclusions to fit it; but is an explanation of existence, cosmic and individual, derived from knowledge reached by those who have acquired the power to see behind the curtain that hides the operations of nature from the ordinary mind. Such Beings are called Sages, using the term in its highest sense. Of late they have been called Mahatmas and Adepts. In ancient times they were known as the Rishees and Maharishis, the last being a word that means Great Rishees.

It is not claimed that these exalted beings, or Sages, have existed only in the East. They are known to have lived in all parts of the globe, in obedience to the cyclic laws referred to below. But as far as concerns the present development of the human race on this planet, they now are to be found in the East, although the fact may be that some of them had, in remote times, retreated from even the American shores.

There being of necessity various grades among the students of this wisdom-religion, it stands to reason that those belonging to the lower degrees are able to give out only so much of the knowledge as is the appanage of the grade they have reached, and depend, to some extent, for further information upon students who are higher yet. It is these

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* Not in the sense of a personal anthropomorphic God, but in that of divine "godly" wisdom.

higher students for whom the claim is asserted that their knowledge is not mere inference, but that it concerns realities seen and known by them. While some of them are connected with the Theosophical Society, they are yet above it. The power to see and absolutely know such laws is surrounded by natural inherent regulations which must be complied with as conditions precedent; and it is, therefore, not possible to respond to the demand of the worldly man for an immediate statement of this wisdom, insomuch as he could not comprehend it until those conditions are fulfilled. As this knowledge deals with laws and states of matter, and of consciousness undreamed of by the "practical" western world, it can only be grasped, piece by piece, as the student pushes forward the demolition of his preconceived notions, that are due either to inadequate or to erroneous theories. It is claimed by these higher students that, in the occident especially, a false method of reasoning has for many centuries prevailed, resulting in a universal habit of mind which causes men to look upon many effects as causes, and to regard that which is real as the unreal, putting meanwhile the unreal in the place of the real. As a minor example, the phenomena of mesmerism and clairvoyance, have, until lately, been denied by western science, yet there have always been numerous persons who know for themselves, by incontrovertible introspective evidence, the truth of these phenomena, and, in some instances, understand their cause and rationals.

The following are some of the fundamental propositions of Theosophy:—

The spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded. And since decay is incident to all composite things, everything in man but his spirit is impermanent.

Further, the universe being one thing and not diverse, and everything within it being connected with the whole and with every other thing therein, of which upon the upper plane (below referred to) there is a perfect knowledge, no act or thought occurs without each portion of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brotherhood.

This first fundamental proposition of Theosophy postulates that the universe is not an aggregation of diverse unities but that it is one whole. This whole is what is denominated "Deity" by Western Philosophers, and "Para-Brahm" by the Hindu Vedantins. It may be called the Unmanifested, containing within itself the potency of every form of manifestation, together with the laws governing those manifestations. Further, it is taught that there is no creation of worlds in the theological sense; but that their appearance is due strictly to evolution. When the time comes for the Unmanifested to manifest as an objective Universe, which it does

periodically, it emanates a Power or "The First Cause," so called because it itself is the rootless root of that Cause, and called in the East the "Causeless Cause." The first Cause, we may call Brahmâ, or Ormazd, or Osiris, or by any name we please. The projection into time of the influence or so-called "breath of Brahmâ" causes all the worlds and the beings upon them to gradually appear. They remain in manifestation just as long as that influence continues to proceed forth in evolution. After long æons the outbreathing, evolutionary influence slackens, and the universe begins to go into obscuration, or pralaya, until, the "breath" being fully indrawn, no objects remain, because nothing *is* but Brahma. Care must be taken by the student to make a distinction between Brahma (the impersonal Parabrahma) and Brahmâ the manifested Logos. A discussion of the means used by this power in acting would be out of place in this Epitome, but of those means Theosophy also treats.

This breathing-forth is known as a Manvantara, or the Manifestation of the world between two Manus (from Manu, and Antara "between") and the completion of the inspiration brings with it Pralaya, or destruction. It is from these truths that the erroneous doctrines of "creation" and the "last judgment" have sprung. Such Manvantaras and Pralayas have eternally occurred, and will continue to take place periodically, and for ever.

For the purpose of a manvantara two so-called eternal principles are postulated, that is, Purusha and Prakriti (or spirit and matter), because both are ever present and conjoined in each manifestation. Those terms are used here because no equivalent for them exists in English. Purusha is called "spirit," and Prakriti "matter," but this Purusha is not the unmanifested, nor is Prakriti matter as known to science; the Aryan Sages therefore declare that there is a higher spirit still, called Purushottama. The reason for this is that at the night of Brahma, or the so-called indrawing of his breath, both Purusha and Prakriti are absorbed in the Unmanifested; a conception which is the same as the idea underlying the Biblical expression—"remaining in the bosom of the Father."

This brings us to the doctrine of Universal Evolution as expounded by the Sages of the Wisdom-Religion.

The Spirit, or Purusha, they say, proceeds from Brahma through the various forms of matter evolved at the same time, beginning in the world of the spiritual from the highest and in the material world frm the lowest form. This lowest form is one unknown as yet to modern science. Thus therefore the mineral, vegetable, and animal forms each imprison a spark of the Divine, a portion of the indivisible Purusha. These sparks struggle to "return to the Father," or in other words, to secure self-consciousness, and at last come into the highest form, on Earth, that of man, where alone self-consciousness is possible to them. The period, calculated in human time, during which this evolution goes on embraces millions of ages. Each

spark of divinity has therefore millions of ages in which to accomplish its mission—that of obtaining complete self-consciousness while in the form of man. But by this is not meant that the mere act of coming into human forms of itself confers self-consciousness upon this divine spark. That great work may be accomplished during the Manvantara in which a Divine spark reaches the human form, or it may not; all depends upon the individual's own will and efforts. Each particular spirit thus goes through the Manwantara, or enters into manifestation, for its own enrichment and for that of the Whole. Mahatmas and Rishees are thus gradually evolved during a Manwantara, and become, after its expiration, planetary spirits, who guide the evolutions of other future planets. The planetary spirits of our globe are those who in previous Manwantaras—or days of Brahma—made the efforts, and became in the course of that long period Mahatmas.

Each Manwantara is for the same end and purpose, so that the Mahatmas who have now attained those heights, or those who may become such in the succeeding years of the present Manwantara, will probably be the planetary spirits of the next Manwantara for this or other planets. This system is thus seen to be based upon the identity of Spiritual Being, and, under the name of "Universal Brotherhoood," constitutes the basic idea of the Theosophical Society, whose object is the realization of that Brotherhood among men.

The Sages say that this Purusha is the basis of all manifested objects. Without it nothing could exist or cohere. It interpenetrates everything everywhere. It is the reality of which, or upon which, those things called real by us are mere images. As Purusha reaches to and embraces all beings, they are all connected together; and in or on the plane where that Purusha is, there is a perfect consciousness of every act, thought, object, and circumstance, whether supposed to occur there, or on this plane, or on any other. For below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature"; this is frequently said to be as susceptible of culture as his body or his intellect.

This upper plane is the real register of all sensations and experiences, although there are other registering planes. It is sometimes called "the subconscious mind." Theosophy, however, holds that it is a misuse of terms to say that the spiritual nature can be cultivated. The real object to be kept in view is to so open up or make porous the lower nature that the spiritual nature may shine through it and become the guide and ruler. It is only "cultivated" in the sense of having a vehicle prepared for its use, into which it may descend. In other words, it is held that the real man, who is the higher self—being the spark of the Divine before alluded to—overshadows the visible being, which has the possibility of becoming united to that spark. Thus it is said that the higher Spirit is not in the man, but above him.

It is always peaceful, unconcerned, blissful, and full of absolute knowledge. It continually partakes of the Divine state, being continually that state itself, "conjoined with the Gods, it feeds upon Ambrosia." The object of a student is to let the light of that spirit shine through the lower coverings.

This "spiritual culture" is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations, and needs of the higher nature; and this is a matter of both system and established law.

This spirit can only become the ruler when the firm intellectual acknowledgement or admission is first made that IT alone is. And, as stated above, it being not only the person concerned but also the whole, all selfishness must be eliminated from the lower nature before its divine state can be reached. So long as the smallest personal or selfish desire—even for spiritual attainment for our own sake—remains, so long is the end desired put off. Hence the above term "demands of the flesh" really covers also demands that are not of the flesh, and its proper rendering would be "desires of the personal nature, including those of the individual soul."

When systematically trained in accordance with the aforesaid system and law, men attain to clear insight into the immaterial, spiritual world, and their interior faculties apprehend truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason. Or, in the words used by some of them, "They are able to look directly upon ideas"; and hence their testimony to such truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.

In the course of this spiritual training such men acquire perception of, and control over, various forces in Nature unknown to other men, and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law. What these powers are may be found in Patanjali's "Yoga Philosophy."

Their testimony as to super-sensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

Turning now to the system expounded by these sages we find, in the first place, an account of cosmogony, the past and future of this earth and other planets, the evolution of life through elemental, mineral, vegetable, animal and human forms, as they are called.

These "passive life elementals" are unknown to modern science, though sometimes approached by it as a subtle material agent in the production of life, whereas they are a form of life itself.

Each Kalpa, or grand period, is divided into four ages or Yugas, each lasting many thousands of years, and each one being marked by a predominant characteristic. These are the Satya-yug (or age of truth), the Tretya-yug, the Dvapara-yug, and our present Kali-yug (or age of darkness), which began five thousands of years back. The word "darkness"

here refers to spiritual and not material darkness. In this age, however, all causes bring about their effects much more rapidly than in any other age, a fact due to the intensified momentum of "evil," as the course of its cycle is about rounding towards that of a new cycle of truth. Thus a sincere lover of the race can accomplish more in three incarnations during Kali-Yuga, than he could in a much greater number in any other age. The darkness of this age is not absolute, but is greater than that of other ages; its main tendency being towards materiality, while having some mitigation in occasional ethical or scientific advance conducive to the well-being of the race, by the removal of immediate causes of crime or disease.

Our earth is one of a chain of seven planets, it alone being on the visible plane, while the six others are on different planes, and therefore invisible. [The other planets of our solar system belong each to a chain of seven.] And the life-wave passes from the higher to the lower in the chain until it reaches our earth, and then ascends and passes to the three others on the opposite arc, and thus seven times. The evolution of forms is co-incident with this progress, the tide of life bearing with it the mineral and vegetable forms, until each globe in turn is ready to receive the human life wave. Of these globes our earth is the fourth.

Humanity passes from globe to globe in a series of Rounds, first circling about each globe, and re-incarnating upon it a fixed number of times. Concerning the human evolution on the concealed planets or globes little is permitted to be said. We have to concern ourselves with our Earth alone. The latter, when the wave of humanity has reached it for the last time (in this, our Fourth Round), began to evolute man, subdividing him into races. Each of these races when it has, through evolution, reached the period known as "the moment of choice" and decided its future destiny as an individual race, begins to disappear. The races are separated, moreover, from each other by catastrophies of nature, such as the subsidence of continents and great natural convulsions. Coincidently with the development of races the development of specialized senses takes place; thus our fifth race has so far developed five senses.

The sages further tell us that the affairs of this world and its people are subject to cyclic laws, and during any one cycle the rate or quality of progress appertaining to a different cycle is not possible. These cyclic laws operate in each age. As the ages grow darker the same laws prevail, only the cycles are shorter; that is, they are the same length in the absolute sense, but go over the given limit in a shorter period of time. These laws impose restrictions on the progress of the race. In a cycle, where all is ascending and descending, the adepts must wait until the time comes before they can aid the race to ascend. They cannot, and must not, interfere with Karmic law. Thus they begin to work actively again in the spiritual sense, when the cycle is known by them to be approaching its turning point.

At the same time these cycles have no hard lines or points of departure or inception, inasmuch as one may be ending or drawing to a close for some time after another has already begun. They thus overlap and shade into one another, as day does into night; and it is only when the one has completely ended and the other has really begun by bringing out its blossoms, that we can say we are in a new cycle. It may be illustrated by comparing two adjacent cycles to two interlaced circles, where the circumference of one touches the centre of the other, so that the moment where one ended and the other began would be at the point where the circumferences intersected each other. Or by imagining a man as representing, in the act of walking, the progress of the cycles; his rate of advancement can only be obtained by taking the distance covered by his paces, the points at the middle of each pace, between the feet, being the beginning of cycles and their ending.

The cyclic progress is assisted, or the deterioration further permitted, in this way; at a time when the cycle is ascending, developed and progressed Beings, known in Sanscrit by the term *Gnanis*, descend to this earth from other spheres where the cycle is going down, in order that they may also help the spiritual progress of this globe. In like manner they leave this sphere when our cycle approaches darkness. These Gnanis must not, however, be confounded with the Mahatmas and Adepts mentioned above. The right aim of true theosophists should therefore be so to live that their influence may be conducive for the dispelling of darkness to the end that such Gnanis may turn again towards this sphere.

Theosophy also teaches the existence of a universally diffused and highly ethereal medium, which has been called the "Astral Light" and "Akasa." It is the respository of all past, present, and future events, and in it are recorded the effects of spiritual causes, and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of the Recording Angel.

Akasa, however, is a misnomer when it is confused with Ether or the Astral light of the Kabalists. Akasa is the noumenon of the phenomenal Ether or Astral light proper, for Akasa is infinite, impartite, intangible, its only procuction being Sound.*

And this Astral light is material and not spirit. It is, in fact, the lower principle of that cosmic body of which Akasa is the highest. It has the power of retaining all images. This includes a statement that each thought as well as word and act makes an image there. These images may be said to have two lives. 1st. Their own as an image. 2nd. The impress left by them in the matrix of the astral light. In the upper realm of this light there is no such thing as space or time in the human sense.

* Akasa in the mysticism of the esoteric philosophy is properly speaking the female "Holy Ghost"; "Sound" or speech being the logos, the manifested verbum of the unmanifested Mother. See Sankhyasara Preface, p. 33, *et seq.*

All future events are the thoughts and acts of men; these are producers in advance of the picture of the event which is to occur. Ordinary men continually, recklessly, and wickedly, are making these events sure to come to pass, but the Sages, Mahatmas, and the Adepts of the good law, make only such pictures as are in accordance with Divine law, because they control the production of their thought. In the Astral light are all the differentiated sounds as well. The elementals are energic centres in it. The shades of departed human beings and animals are also there. Hence, any seer or entranced person can see in it all that anyone had done or said, as well as that which had happened to anyone with whom he is connected. Hence, also, the identity of deceased persons—who are supposed to report specially out of this plane—is not to be concluded from the giving of forgotten or unknown words, facts, or ideas. Out of this plane of matter can be taken the pictures of all who have ever lived, and then reflected on a suitable magneto-electrical surface, so as to seem like the apparition of the deceased, producing all the sensations of weight, hardness, and extension.

Through the means of the Astral Light and the help of Elementals, the various material elements may be drawn down and precipitated from the atmosphere upon either a plane surface or in the form of a solid object; this precipitation may be made permanent, or it may be of such a light cohesive power as to soon fade away. But the help of the elementals can only be obtained by a strong will added to a complete knowledge of the laws which govern the being of the elementals. It is useless to give further details on this point; first, because the untrained student cannot understand; and second, the complete explanation is not permitted, were it even possible in this space.

The world of the elementals is an important factor in our world and in the course of the student. Each thought as it is evolved by a man coalesces instantly with an Elemental, and is then beyond the man's power.

It can easily be seen that this process is going on every instant. Therefore each thought exists as a entity. Its length of life depends on two things: (*a*) The original force of the person's will and thought; (*b*) The power of the elemental which coalesced with it, the latter being determined by the class to which the elemental belongs. This is the case with good and bad thoughts alike, and as the will beneath the generality of wicked thoughts is usually powerful, we can see that the result is very important, because the elemental has no conscience and obtains its constitution and direction from the thought it may from time to time carry.

Each human being has his own elementals that partake of his nature and his thoughts. If you fix your thoughts upon a person in anger, or in critical, uncharitable judgment, you attract to yourself a number of those

elementals that belong to, generate, and are generated by this particular fault or failing, and they precipitate themselves upon you. Hence, through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his fault or failing by your own act, and the spirit expelled returns "with seven devils worse than himself." This is the origin of the popular saying that "curses, like chickens, come home to roost," and has its root in the laws governing magnetic affinity.

In the Kali-Yuga we are hypnotized by the effect of the immense body of images in the Astral Light, compounded of all the deeds, thoughts, and so forth of our ancestors, whose lives tended in a material direction. These images influence the inner man—who is conscious of them—by suggestion. In a brighter age the influence of such images would be towards Truth. The effect of the Astral Light, as thus moulded and painted by us, will remain so long as we continue to place those images there, and it thus becomes our judge and our executioner. Every universal law thus contains within itself the means for its own accomplishment and the punishment for its violation, and requires no further authority to postulate it or to carry out its decrees.

The Astral Light by its inherent action both evolves and destroys forms. It is the universal register. Its chief office is that of a vehicle for the operation of the laws of Karma, or the progress of the principle of life, and it is thus in a deep spiritual sense a medium or "mediator" between man and his Diety—his higher spirit.

Theosophy also tells of the origin, history, development, and destiny of mankind.

Upon the subject of Man it teaches:—

1. That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation, and is destined to ultimate reunion with the Divine.

2. That this incarnation is not single but repeated, each individuality becoming re-embodied during numerous existences in successive races and planets of our chain, and accumulating the experiences of each incarnation towards its perfection.

3. That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, called Devachan, the soul being therein prepared for its next advent into material life.

The constitution of man is subdivided in a septenary manner, the main divisions being those of body, soul and spirit. These divisions and their relative development govern his subjective condition after death. The real division cannot be understood, and must for a time remain esoteric, because it requires certain senses not usually developed for its under-

standing. If the present sevenfold division, as given by Theosophical writers, is adhered to strictly and without any conditional statement, it will give rise to controversy or error. For instance, Spirit is not a seventh principle. It is the synthesis, or the whole, and is equally present in the other six. The present various divisions can only be used as a general working hypothesis, to be developed and corrected as students advance and themselves develop.

The state of spiritual but comparative rest known as Devachan is not an eternal one, and so is not the same as the eternal heaven of Christianity. Nor does "hell" correspond to the state known to theosophical writers as Avitchi.

All such painful states are transitory and purificatory states. When those are passed the individual goes into Devachan.

"Hell" and Avitchi are thus not the same. Avitchi is the same as the "second death," as it is in fact annihilation that only comes to the "black Magician" or spiritually wicked, as will be seen further on.

The nature of each incarnation depends upon the balance as struck of the merit and demerit of the previous life or lives—upon the way in which the man has lived and thought; and this law is inflexible and wholly just.

"Karma"—a term signifying two things, the law of ethical causation (Whatsoever a man soweth, that shall he also reap); and the balance or excess of merit or demerit in any individual, determines also the main experiences of joy and sorrow in each incarnation, so that what we call "luck" is in reality "desert"—desert acquired in past existence.

Karma is not all exhausted in a single life, nor is a person necessarily in this life experiencing the effect of all his previous Karma; for some may be held back by various causes. The principal cause is the failure of the Ego to acquire a body which will furnish the instrument or apparatus in and by which the meditation or thoughts of previous lives can have their effect and be ripened. Hence it is held that there is a mysterious power in the man's thoughts during a life, sure to bring about its results in either an immediately succeeding life or in one many lives distant; that is, in whatever life the Ego obtains a body capable of being the focus, apparatus, or instrument for the ripening of past Karma. There is also a swaying or diverging power in Karma in its effect upon the soul, for a certain course of life—or thought—will influence the soul in that direction for sometimes three lives, before the beneficial, or bad, effect of any other sort of Karma must be felt. Nor does it follow that every minute portion of Karma must be felt in the same detail as when produced, for several sorts of Karma may come to a head together at one point in the life, and, by their combined effect, produce a result which, while, as a whole, accurately representing all the elements in it, still is a different Karma from each single component part. This may be known as the nullification of the postulated effect of the classes of Karma involved.

The process of evolution up to re-union with the Divine is and includes successive elevations from rank to rank of power and usefulness. The most exalted beings still in the flesh are known as Sages, Rishees, Brothers, Masters. Their great function being the preservation at all times, and when cyclic laws permit, the extension, of spiritual knowledge and influence.

When union with the Divine is effected, all the events and experiences of each incarnation are known.

As to the process of spiritual development, Theosophy teaches :—

1. That the essence of the process lies in the securing of supremacy, to the highest, the spiritual, element of man's nature.

2. That this is attained along four lines, among others,-

(*a*) The entire eradication of selfishness in all forms, and the cultivation of *broad*, *generous* sympathy in, and effort for the good of others.

(*b*) The absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine, and by exercise of the kind described by Patanjali, *i.e.*, incessant striving to an ideal end.

(*c*) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirits.

(*d*) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results for Divine law.

3. That while the above is incumbent on and practicable by all religiously disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual, and spiritual, by which the internal faculties are first aroused and then developed.

4. That an extension of this process is reached in Adeptship, Mahatmaship, or the states of Rishees, Sages, and Dyhan Chohans, which are all exalted stages, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.

As to the rationale of spiritual development it asserts :—

1. That the process takes place entirely within the individual himself, the motive, the effort, and the result proceeding from his own inner nature, along the lines of self-evolution.

2. That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the supreme source of all strength.

As to the degree of advancement in incarnations it holds:

1. That even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth-life, as it gives an impulse in that direction.

2. That still more is gained by a career of duty, piety, and beneficence.

3. That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.

4. That every race and individual of it reaches in evolution a period known as "the moment of choice," when they decide for themselves their future destiny by a deliberate and conscious choice between eternal life and death, and that this right of choice is the peculiar appanage of the free soul. It cannot be exercised until the man has realized the soul within him, and until that soul has attained some measure of self-consciousness in the body. The moment of choice is not a fixed period of time; it is made up of all moments. It cannot come unless all the previous lives have led up to it. For the race as a whole it has not yet come. Any individual can hasten the advent of this period for himself under the previously stated law of the ripening of Karma. Should he then fail to choose right he is not wholly condemned, for the economy of nature provides that he shall again and again have the opportunity of choice when the moment arrives for the whole race. After this period the race, having blossomed, tends towards its dissolution. A few individuals of it will have outstripped its progress and attained Adeptship or Mahatmaship. The main body, who have chosen aright, but who have not attained salvation, pass into the subjective condition, there to await the influx of the human life wave into the next globe, which they are the first souls to people, the deliberate choosers of evil, whose lives are passed in great spiritual wickedness (for evil done for the sheer love of evil *per se*), sever the connection with the Divine Spirit, or the monad, which for ever abandons the human Ego. Such Egos pass into the misery of the eighth sphere, as far as we understand, there to remain until the separation between what they had thus cultivated and the personal Ishwar or divine spark is complete. But this tenet has never been explained to us by the Masters, who have always refused to answer and to explain it conclusively. At the next Manwantara that Divine Spark will probably begin again the long evolutionary journey, being cast into the stream of life at the source and passing upward again through all the lower forms.

So long as the connection with the Divine Monad is not severed, this annihilation of personality cannot take place. Something of that personality will always remain attached to the immortal Ego. Even after such severance the human being may live on, a man among men—a soulless being. This disappointment, so to call it, of the Divine Spark by depriving it of its chosen vehicle constitutes the "sin against the Holy

Ghost," which its very nature forbade it to pardon, because it cannot continue an association with principles which have become degraded and vitiated in the absolute sense, so that they no longer respond to cyclic or evolutionary impulses, but, weighted by their own nature, sink to the lowest depths of matter. The connection, once wholly broken, cannot in the nature of Being be resumed. But innumerable opportunities for return offer themselves throughout the dissolving process, which lasts thousands of years.

There is also a fate that comes to even adepts of the Good Law which is somewhat similar to a loss of "heaven" after the enjoyment for incalculable periods of time. When the adept has reached a certain very high point in his evolution he may, by a mere wish, become what the Hindus call, a "Deva"—or lesser god. If he does this, then, although he will enjoy the bliss and power of that state for a vast length of time, he will not at the next Pralaya partake of the conscious life "in the bosom of the Father," but has to pass down into matter at the next new "creation," performing certain functions that could not be now made clear, and has to come up again through the elemental world; but this fate is not like that of the Black Magician who falls into Avitchi. And again between the two he can choose the middle state and become a Nirmanakaya—one who gives up the Bliss of Nirvana and remains in conscious existence outside of his body after its death: in order to help Humanity. This is the greatest sacrifice he can do for mankind. By advancement from one degree of interest and comparative attainment to another as above stated, the student hastens the advent of the moment of choice, after which his rate of progress is greatly intensified.

It may be added that Theosophy is the only system of religion and philosophy which gives satisfactory explanation of such problems as these:—

1. The object, use, and inhabitation of other planets than this earth, which planets serve to complete and to prolong the evolutionary course, and to fill the required measure of the universal experience of souls.

2. The geological cataclysms of earth; the frequent absence of intermediate types in its fauna; the occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture; the nature of extinct civilizations and the causes of their extinction; the persistence of savagery and the unequal development of existing civilization; the differences, physical and internal, between the various races of men; the line of future development.

3. The contrasts and unisons of the world's faiths, and the common foundation underlying them all.

4. The existence of evil, of suffering, and of sorrow,—a hopeless puzzle to the mere philanthropist or theologian.

5. The inequalities in social condition and privilege; the sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness; the appearance of men of genius in families destitute of it, as well as other facts in conflict with the law of heredity; the frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyse endeavour; the violent antithesis between character and condition; the occurrence of accident, misfortune, and untimely death;—all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Re-incarnation.

6. The possession by individuals of psychic powers—clairvoyance, clairaudience, &c., as well as the phenomena of psychometry and statuvolism.

7. The true nature of genuine phenomena in spiritualism, and the proper antidote to superstition and to exaggerated expectation.

8. The failure of conventional religions to greatly extend their areas, reform abuses, re-organize society, expand the idea of brotherhood, abate discontent, diminish crime, and elevate humanity; and an apparent inadequacy to realize in individual lives the ideal they professedly uphold.

The above is a sketch of the main features of Theosophy, the Wisdom-Religion. Its details are to be found in the rapidly-growing literature upon the subject.

There are three stages of interest, developed by the study of Theosophy:

1. That of intellectual inquiry,—to be met by works in Public Libraries, etc.

2. That of desire for personal culture,—to be met partly by the books prepared for that specific end, partly by the periodical Magazines expounding Theosophy (*see* notice on inside back cover of this pamphlet).

3. That of personal identification with the Theosophical Society, an association formed in 1875 with three aims,—to be the nucleus of a Universal Brotherhood; to promote the study of Aryan and other Eastern literatures, religions, and sciences; to investigate unexplained laws of nature and the psychical powers latent in man. Adhesion to the first only is a pre-requisite to membership, the others being optional. The Society represents no particular creed, is entirely unsectarian, and includes professors of all faiths, only exacting from each member that toleration of the beliefs of others which he desires them to exhibit towards his own.

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KEELY'S SECRETS:

[INTRODUCTION.]

PART I.

ETHERIC FORCE IDENTIFIED AS DYNASPHERIC FORCE.

PART II.

ONE PHASE OF KEELY'S DISCOVERY IN ITS RELATION TO THE CURE OF DISEASE.

By Mrs. BLOOMFIELD MOORE.

JULY, 1888.

INTRODUCTION.

[The following introduction to Mrs. Bloomfield Moore's very valuable essay on Mr Keely's discoveries has been thought likely to interest the members of the T.P.S.]

A short time ago the mining world in America was seized with an inexplicable excitement. The values of gold mines in particular suddenly rose. Mines long since abandoned on account of the expense of working, awoke, and rubbing their eyes made their way again into the stock list. Presently it leaked out that a syndicate of the longest-headed and wealthiest mining capitalists were quietly buying up all the cheap and apparently worthless gold mines they could hear of, and people at once concluded that "something was up." Then everyone of a speculative turn, very knowingly began to buy worthless gold mining shares at ever-increasing prices, and when the little speculators had gorged themselves to the full extent of their financial capacity, they asked: "What next?" No one knew exactly what he was after; and everyone looked to the Syndicate for the next move; but the Syndicate smilingly put its hands in its pockets and whistled! After the fever came prostration. The small fry had not, like the Syndicate, bought to hold, so they got first uneasy, then alarmed, and finally panic-stricken. The tide of credulity turned and began to run out even more quickly than it had set in, and thousands of the unlucky, but greedy little gudgeon of the Stock Exchange were left stranded in a short time by the receding tide of speculation, kicking and gasping in the mortal agonies of financial asphyxia. The panic is easily accounted for by the general laws that govern the movements of the Stock Exchange; but not so the action of the syndicate. The problem remains: Why did the long-headed millionaires buy up worthless mines? That is the point of interest, and the explanation thereof is as follows:—

A few weeks before the panic occurred, twelve "solid men"—millionaires—met by appointment in a certain laboratory in Philadelphia to witness an exhibition of the disintegration of quartz by a new method. They were mining magnates, who had a tremendous interest in getting the gold out of quartz rock quickly and cheaply. The inventor obliged them by simply touching some blocks of quartz with a little machine he held in his hand; and as he touched each block it instantly crumbled into atomic dust, in which the specks of gold it had contained stood out like boulders in a bed of sand. Then the twelve solid men solidly said: "Mr. Keely, if you will in the same manner disintegrate some quartz for us in ts natural place, we will each of us give you a cheque for —— dollars." So off they all went to the Katskill mountains, and there the twelve solid men pointed out a reef of quartz on the side of a mouneain, as solid as themselves; and Mr. Keely took out his little machine and said: "Gentlemen, please take the time." In eighteen minutes there was a tunnel in that quartz mountain eighteen feet long and four and a half feet in diameter. Then Mr. Keely quietly returned to Philadelphia with his cheques in his pocket, and the twelve solid men went from New York to San Francisco to gather in the seemingly "worthless stock" of mines long disused because of the working expense, thus producing the disastrous effect upon the mining world, which we have just seen. [All these men bound themselves to secrecy; and this is the first time that this incident has been made public.]

How was the quartz disintegrated?—That is one of Keely's secrets.

The disintegration of rock is, however, a very small and accidental effect of that tremendous force that lies behind the "secret." Indeed, that particular application of the force was a chance discovery. One day the inventor was studying the action of currents of ether playing over a floor upon which he had scattered fine sand,—the ether was rolling the sand into ropes,—when a block of granite, which was used for fastening back a door, disintegrated under his eyes. He took the hint, and in a few days he had made a "vibratory disintegrator."

Who is this man, and what is this force? to whom, or to which, boring a tunnel into the mountain side is mere child's play? Surely, were such things true, science would long ago have filled the world with the renown of such a man—the man who has discovered a force in nature compared to which all known motor or mechanical forces are like the scratch of a nail, or the breath of a child. Surely the press, the platform, and even the pulpit would have resounded with the glad tidings of so great a victory over the stubborn powers of nature, a victory which goes so far towards making man "the master of things" in this material plane!

Those who argue like that know but little of modern science and its votaries. An Anglican bishop never ignored a dissenting preacher with more dignified grace than the professor of orthodox science ignores the heterodox genius who has the audacity to wander beyond the limitations which "received opinion" has placed upon the possibilities of nature. The fact is that men of science have persistently ignored, and know absolutely nothing about, the great department of nature into which Keely penetrated years ago, and in which he has now made himself at home. Not long ago a Fellow of the Royal Society of Edinburgh, Major Ricarde-Seaver, went to Philadelphia to convince himself as to the nature of Keely's discovery. He returned, saying that Keely was working with, and had the apparent command over forces, the nature, or even the very existence, of which was absolutely unknown to him, and so far as he is aware, to modern science.

Beyond disintegration lies dispersion, and Keely can just as easily dissolve the atoms of matter as disintegrate its molecules. Dissolve them into what? Well,—into ether, apparently; into the hypothetical substratum which modern scientists have postulated, and about whose nature they know absolutely nothing but what they invent themselves, but which to Keely is not a hypothesis, but a fact as real as his own shoes; and which ether, indeed, seems to be "the protoplasm of all things." As to the "law of gravity," it appears very like a delusion, in the light of Keely's experiments, or, at least, but one manifestation of a law of very much wider application—a law which provides for the reversion of the process of attraction in the shape of a process of repulsion. One of Keely's little scientific experiments is to put a small wire round an iron cylinder that weighs several hundredweight, and when the "force" runs through the wire, to lift the cylinder up on one finger and carry it as easily as if it were a piece of cork. Not long ago he moved, single-handed, a 500 horse-power vibratory engine from one part of his shop to another. There was not a scratch on the floor, and astounded engineers declared that they could not have moved it without a derrick, to bring which its operation would have required the removal of the roof of the shop. Of course it is but a step in advance of this to construct a machine which, when polarized with a "negative attraction," will rise from the earth and move under the influence of an etheric current at the rate of 500 miles an hour, in any given direction. This is, in fact, Keely's "air ship."

Lately, he has applied his force to optics, and by means of three wires placed across the lens of a microscope he makes its magnifying power equal to that of the great telescope in the Lick observatory—the largest in the world. Why don't all our astronomers and opticians run to look through Keely's microscope, and to examine into the process? Perhaps if Galileo were alive he might express an opinion!

"But," the reader may naturally exclaim, "how long has this been going on, and we to know nothing about it?" Mr. Keely is now over 60 years of age, and he has worked since he was a boy, at times, upon various inventions before his discovery of ether. For the last 18 years he has been constantly employed with experiments upon the ether; for eighteen long years he has worked day and night, with hand and brain, in face of discouragements that would long ago have killed the owner of a less heroic soul; and he has worked almost single handed. Slander, ridicule, open accusations of fraud, charlatanery, insanity —everything evil that it could enter the head of the knave or the heart of the fool to conceive, every mean insinuation, every malicious lie that prejudice, bigotry, ignorance, self-conceit, vested interests, greed, injustice, dishonesty, and hypocrisy could concoct—these have been the encouragement which, so far, the world has bestowed upon the discoverer of the profoundest truths and laws of nature that have ever been imparted to the profane, or even hinted at, outside of the circle of Initiates. And now that it has been proved in a hundred ways, and before thousands of persons competent to judge of the merits of his machines, that he *has* really discovered previously "unknown" forces in nature, studied them, mastered some of their laws, invented, and almost perfected, apparatus and machinery that will make his discoveries of practical application in a hundred ways — now that he has actually done all this, how does the world treat him? Does Congress come forward with a grant to enable him to complete his marvellous work? Do men of science hail him as a great discoverer, or hold out the hand of fellowship? Do the people do honour to the man whose sole entreaty to them is to receive at his hands a gift a thousand times more precious to them than steam engine or telegraph? It is a literal fact that the world to-day would tear Keely to pieces if it had the power to do so, and if he fell exhausted in the terrible struggle he has so long maintained, his failure to establish his claims would be received with a shout of malignant delight from nearly every lecture hall, pulpit, counting-house, and newspaper office in the so-called civilized world! The world has hardly ever recognised its benefactors, until it has become time to raise a statue to their memory, "in order to beautify the town." Jealousy, stupidity, the malignity which is born of conscious inferiority, are at this moment putting in Keely's road every impediment which law and injustice can manufacture. Two hundred years ago he would have been burned, a century since he would have been probably mobbed to death, but thank God we are too civilized, too humane now to burn or mob to death those who make great discoveries, who wish to benefit their fellow men, or whose ideas are in advance of their age—we only break their hearts with slander, ridicule, and neglect, and when that fails to drive them to suicide, we bring to bear upon them the ponderous pressure of the law, and heap upon them the "*peine forte et dure*" of injunctions, and orders, and suits, to crush them out of a world they have had the impertinence to try to improve and the folly to imagine they could save from suffering without paying in their own persons the inevitable penalty of crucifixion. "Had it not been for the obligations incurred by Mr. Keely," writes Mrs. Bloomfield-Moore in the *Philadelphia Inquirer*, of Jan. 20th of this year, "in accepting the aid of the Keely Motor Company—in other words, had scientists, instead of speculators, furnished him with the means necessary to carry on his 'work of Evolution,' the secrets which he has so carefully guarded would now have been public property, so little does he care personally for financial results. As it is, those who have witnessed his beautiful experiments in acoustics and sympathetic vibration were often too ignorant to comprehend their meaning, and, consequently, even after expressing gratification to him, went away from his workshop to denounce him as a Cagliostro, while others, competent to judge, have refused to witness the production of the ether, as Sir William Thomson and Lord Raleigh refused when they were in America a few years since." The company here mentioned has been a thorn in the inventor's side ever since it

was organized. It has been "bulled and beared" by greedy speculators, in whose varying interests the American newspapers for years have been worked, the results of which the inventor has had to bear. For many years the Company has contributed nothing towards Mr. Keely's expenses or support, and in the opinion of many lawyers it is virtually dead. How far it is entitled to his gratitude may be gathered from the fact, as stated in Mrs. Bloomfield-Moore's article above quoted, that "when Mr. Keely abandoned his old generator of etheric force, baffled in his attempts to wrest from nature one of her most carefully guarded secrets, harrased by his connection with the Keely Motor Company, some of the officers and stockholders of which had instituted law proceedings against him, which threatened him with the indignity of imprisonment, he destroyed many of his marvellous models, and determined that, if taken to prison, it should be his dead body and not himself."

When the history of his discoveries and inventions come to be written there will be no more pathetic story in the annals of genius than that of John Worrell Keely. The world hereafter will find it hard to believe that in the last quarter of the 19th century a man with an insight into the secret workings of nature, and a knowledge of her subtler forces, which, whenever it is utilized, will relieve mankind from much of the grinding toil that now makes bitter the existence of the vast majority of mortals, that such a man should have been left to starve, because in all the ranks of Science there was not found one man capable of understanding his colossal work—because in all the ranks of religion there was not found one man able to realize the enlarged conception of Deity immanent in Keely's great thoughts—because in all the ranks of commerce, of speculation, of literature, of art, there was not found one man large enough, generous enough, unselfish enough, to furnish money for a purpose that did not promise an immediate dividend.

It is to a woman, not to a man, that the eternal honour is due of having come to Keely's rescue, and saved humanity from once more disgracing itself by doing genius to death with broken-hearted want and neglect. That woman's name will go down the centuries inseparably connected with Keely's discoveries. Probably no more romantic incident ever happened in the history of invention than the connection between this wealthy and large-minded woman and this slandered and persecuted genius, and no stranger one than the way in which she was led, by a series of most unfortuitous events, to offer her aid. From that day this lady has been not only his benefactor, but also his co-worker, trusted friend, and courageous defender. With the exception of this friend, those who have occupied themseles with Keely's discoveries have confined their attention to its commercial value. This was to be expected, for Science now is the hand-maid of trade, and Religion has become the fawning follower of Science. There is, however, a higher aspect to Keely's discoveries, and that is their value as contributions to man's knowledge of Nature and natural laws. So far as that is concerned, Keely's "success" is an accomplished fact. His work, explaining his whole system, is now in the Press, and were he to die to-morrow he will be just as great a figure in the world's history as he would be were a thousand speculators to "clear" ten million dollars apiece by his inventions. Fancy honouring Copernicus or Galileo because the yelping jackals of speculation, who were their contemporaries, grew fat by feeding on their brains!

Whether Keely's inventions will be a commercial success *at present* is another matter. The force, or, rather forces, which Keely handles, are the same as those known under other names in Occultism, and it is the belief of Occultists that these forces cannot be introduced into the practical life of men, or fully understood by the uninitiated, until the world is fit to receive them with benefit to itself—until the balance of the good and the evil they would work is decidedly on the side of the good. Keely himself is persuaded that the world will derive almost unmixed benefit from his discoveries; but an Occultist

would prefer to say that inventions and discoveries are disclosed to man, rather than to credit genius with the independent elaboration of ideas—disclosed, that is to say, through the brain of the ostensible inventor by one of the higher powers that guide the destinies of humanity. The discoveries of Keely have an occult side, which perhaps he himself may not fully perceive, but it is upon that side that it depends whether those discoveries themselves are fitted, by reason of "sympathetic vibration" of a still more inner ether than Keely has *publicly* spoken of, to harmonize with the "mass chord" of our present civilization, and manifest in the material life of man. Occultists believe that there are intelligent powers behind the visible things and events of life, which powers alone can say "So far shalt thou go, and no farther"; but they do not believe that these powers act as a *deus ex machina*, for in themselves they are part of the natural order of things, and act in and through material and immaterial nature. We at present in our normal state of consciousness know these powers only as forces and "laws," and when we become conscious of them as intelligent entities, we perceive at the same time that they themselves are governed by higher wills and intelligences, which act through them, as they act through us, and are to them their "forces" and their "laws."* Occultists see in everything the (to us) eternal action of two opposing powers or principles, which are ever seeking equilibrium, and never find it, for behind them there is a definite tendency towards that which we call "progress," which tendency gives the preponderance to one of these powers, and thus prevents the establishment of equilibrium, in other words of stagnation and death. Now all great discoveries are manifestations of one of these powers or forces only, and, however good in themselves, tend to disturb the equilibrium of terrestrial life more than is required for the normal rate of universal progress; and therefore they produce a disproportion of parts, and the opposite power or force gathers strength to resist and check the exaggeration. Already, in the estimation of an ever-growing number of thinking men, the inventions and discoveries of the present century have proved themselves a curse rather than a blessing. They have raised the world's standard of comfort, and at the same time they have lowered the power of purchasing these very comforts, a desire for which they have generated. The advantages that accrue from steam and from machinery have not been distributed, but have become the property of a small minority. Year by year competition is becoming fiercer, and labour more arduous and continual, and men are growing more and more like living machines, and the helpless slaves of machinery and of "institutions." An operative, in these days of steam power, has less liberty than a slave ever had, except in one particular—he has full liberty to starve, or to work himself to death, neither of which privileges an owner would allow him. Keely, however, thinks his discoveries will restore this "disturbed equilibrium."

The direct effect of modern discoveries and inventions has been the rise of the commercial or economic system; and the inevitable consequence of that system has been to

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* Franck, in *Die Kabballa*, says: "We learn, by the last three Sephiroth, that the Universal Providence, that the Supreme Artist, is also Absolute Force, the all-powerful Cause; and that, at the same time, this cause is the *generative element of all that is.* It is these last Sephiroth that constitute the natural world, or nature in its essence and in its *Active* principle. Natura naturans." This passage is quoted in *Isis Unveiled* (Vol. I., p. 40), the authoress adding: "This Kabalistic conception is thus proved identical with that of the Hindu philosophy. Whoever reads Plato and his *Dialogue* Timæus, will find these ideas as faithfully re-echoed by the great philosopher." They are all, in fact, echoes of the archaic "Secret Doctrine" of the Occultists; and it is somewhat singular (*pour le dire en passant*) that the newspaper press so persistently refers to Theosophy as a new, or "new-fangled," religion or philosphy, whereas the ideas now called "theosophical" are the oldest in the world, and may be found, more or less disguised or mutilated, and under many different forms and names, in all the great philosophical and religious systems of antiquity. One is forced to conclude that the complaint, so often heard, that competition now compels young people to earn their bread while they ought still to be at school, applies with a good deal of force to a certain class of writers for the press.

deepen the gulf between the poor and the rich. The natural effect of this is an antagonism between the two poles of society, which has its root deep down in human nature and human passions, and this antagonism is becoming better recognised, and growing in intensity, year by year, in so much that it is almost universally felt that the only possible outcome from it is a social overturning, the date of the actual occurrence of which will depend chiefly upon the activity of the school-boards, and the thoroughness of their work. Hardly a thinking man at the present day but foresees, sooner or later, a great social cataclysm, in which all mere political and financial considerations will be as straws in a whirlwind. Now, it would seem that Keely's discoveries tend to develop power over material nature in the same direction in which that power has been growing during the last hundred years. If it be a power into the exercise of which there enter no moral considerations whatever, then it is applicable alike for good purposes and for evil; and it will be as ready to the hand of the bad man as to that of the good. Were such inventions given to the world in their completeness, the whole of the enormous power they gave over human life and destines would, it would seem, fall into the possession of the same small minority who at present control the power conferred by our present inventions and discoveries—the capitalists. If so, that section of the community would then, under our present institutions, obtain almost absolute power over the great majority—those who depend upon their labour for their support. The capitalists who owned the tremendous powers implied in a monopoly of Keely's inventions would be practically the absolute masters of the people; and obedience to their will would be far more really, than even now, the condition upon which those who were not capitalists also would be allowed the means of continued existence.

Occultists, as a rule, believe that the world is not yet ready for the appearance of such tremendous forces on the stage of human life. Mankind is too selfish, too cruel, too stupid, too pitiless, too animal, to be entrusted with what, in sober reality, are minor "divine powers." Such powers could not at present be employed for the benefit of mankind and for the advancement of the race; on the contrary, they would tend to the further brutalization and virtual enslavement of the poor, and also to the further materialization and moral degradation of the rich. In a word, the *human* qualities of justice, mercy, love, generosity, unselfishness, have not yet grown strong enough in the race, and the *animal* qualities of revenge, anger, jealousy, tyranny, hatred, selfishness, are still too powerful in man to make the acquisition of almost absolute power over nature, *and over one another*, anything but a curse to mankind. It would be less disastrous to give dynamite cartridges to monkeys for playthings.

For this reason Occultists, in general, do not regard Keely's discoveries as likely to "succeed" in the commercial sense. And at present things have certainly a look that is in accordance with that opinion. The powers that might be expected to intervene in order to prevent Keely's inventions from becoming factors in human life, act, as has been said, through human means, and the stolid stupidity of the scientists in regard to Keeley's discoveries, the bovine indifference of theologians, the silly ridicule of the press, the hostility of vested interests, the suicidal greed of some of his largest shareholders, and the paralysing influence of the law, which apparently lends itself in this case to those whose object is simple robbery. All these things seem very like the operation of the higher controlling powers, acting with a consciousness other than our consciousness for the attainment of ends that transcend our narrow calculations.

Be this as it may, Keely's discoveries, and Keely's personality also, have a peculiar interest for Theosophists, for the force with which he is working is without doubt the ether of the ancient philosophers, which is one aspect of the Akâsa, the one underlying great force in nature, according to the Secret Doctrine, a force whose existence has been recognized from time immemorial under various fanciful names, and whose property is

sound, whether audible or inaudible to us; or, in more modern language, whose characteristics are vibration and rhythm. It corresponds to the seven-fold Vâch of Hindu Philosophy, and is the *raison d'être* of spells and Mantrams. It is the basis of harmony and melody throughout Nature. This force is alluded to many times in Madame Blavatsky's "Isis Unveiled." On page 139, vol. I., we read: "The Akâsa is a Sanscrit word which means *sky*, but it also designates the imponderable and intangible life principles, the astral and celestial lights combined together, and which two form the *anima mundi*, and constitute the soul and spirit of man; the celestial light forming his *nous*, *pneuma*, or divine spirit, and the other his *psyche*, soul, or astral spirit. The grosser particles of the latter enter into the fabrication of his outward form, the body." The Akâsa is connected on the one hand with physical matter and on the other with WILL, "that intelligent, intangible, and powerful something which reigns supreme over all inert matter." Of the Akâsa in this aspect we read on page 144, vol. I., of "Isis Unveiled": "The mysterious effects of attraction and repulsion are the *unconscious* agents of that will; fascination, such as we see exercised by some animals, by serpents over birds, for instance, is a *conscious* action of it, and the result of thought. Sealing-wax, glass, and amber, when rubbed, *i.e.*, when the latent heat which exists in every substance is awakened, attract light bodies; they exercise unconsciously *Will;* for inorganic as well as organic matter, however infinitesimally small it may be, possesses a particle of the divine essence in itself. . . . What is, then, this inexplicable power of attraction but an atomical portion of that essence that Scientists and Kabalists equally recognise as the 'principle of life'—the *Akâsa?* Granted that the attraction exercised by such bodies may be blind; but as we ascend higher the scale of organic beings in nature, we find this principle of life developing attributes and faculties which become more determined and marked with every rung of the endless ladder. Man, the most perfect of organized beings on earth, in whom matter and spirit—*i.e.*, *Will*—are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him, and only he can impart to the magnetic fluid opposite and various impulses without limit as to the direction." *Isis Unveiled* was published nearly eleven years ago; and in her forthcoming work, *The Secret Doctrine*, the authoress enters more fully into this and other matters only sketched or hinted at in her former volumes.

It is the fact that Keely is working with some of the mysterious forces included under the name "Akâsa" that makes his discoveries interesting to Theosophists. It is the fact that he has shown magnificent courage and fixity of purpose under every kind of opposition, and the fact also that he has been supported all through by the generous belief that his discoveries will be of inestimable benefit to mankind that make his personality of interest. If he can succeed in making his marvellous discoveries *pay dividends*, science may begin to give attention to them; for men of science, like other men, require a "sign" before they can accept as truth the things that are beyond their comprehension, and the "value" of a scientific discovery is now determined by its market price.

R. HARTE (Secy. T. P. S.)

KEELY'S SECRETS.

PART I.

ETHERIC FORCE IDENTIFIED AS DYNASPHERIC FORCE.

"Science is to know things."—HERODOTUS.

"Knowledge is developed by experience from innate ideas."—PLATO.

"Truth is not attained through reflection, but through immediate intuition. We neither originate thought nor its form."—ARYAN TEACHINGS.

"It may be said that if all things come from only one cause or internal source, acting within itself, then Motion and Matter must be fundamentally and essentially one and the same, and we may look upon Matter as being latent force and upon force as being free Matter."—FRANZ HARTMANN, M.D.

JOHN WORRELL KEELY—the discoverer of compound inter-etheric force, as operating in the animal organism, man—is a great thinker, and a great student of the capabilities of nature in offering to man's intelligence the means whereby he may discover for himself the secrets she often veils without entirely concealing.

The result of more than twenty years of persistent effort to apply etheric force to the operation of machinery has, at last, enabled him to produce continuity of motion in his engine; but, up to this time, he has not so mastered this subtle force as to control reversions. The development of his various discoveries has been one uninterrupted work of evolution, reaching, within the last year, the sphere of perfect vibratory sympathy, both theoretically and practically. The proof of this is found in the fact that he now transmits vibrations along a wire, connected at one end with the vibratory machine which is the source of power, and at its other end with the engine or cannon, as the case may be, which is operated by such vibratory power. Until recently (comparatively speaking) Mr. Keely stored force, as he generated it, in a receiver; and experiments were made by him in the presence of thousands, at various times, for the purpose of testing the operations of "etheric force," liberated in the presence of his audience and stored up in this small receiver. The Editor of the *Scientific Arena* thus describes what took place at one of these exhibitions, when he was present:—"The confined vapour was passed through one of the small flexible tubes to a steel cylinder on another table, in which a vertical piston was fitted so that its upper end bore against the underside of a powerful, weighted lever. The superficial area of this piston was equal to one-half of a square inch, and it acted as a movable fulcrum placed close to

the hinged end of the short arm of this lever, whose weight alone required a pressure of 1,500 pounds to the square inch against the piston to lift it.

"After testing the pressure by several small weights, added to that of the lever itself, in order to determine how much power had already been accumulated in the receiver, the maximum test was made by placing an iron weight of 580 pounds, by means of a differential pulley, on the extreme end of the long arm of the lever. To lift this weight, without that of the lever supporting it, would require a pressure against the piston of 18,900 pounds to the square inch, counting the difference in the length of the two arms and the area of the piston, which we, as well as several others present, accurately calculated. When all was ready, and the crowded gathering had formed as well as possible to see the test, Mr. Keely turned the valve-wheel, leading from the receiver to the flexible tube and through it into the steel cylinder beneath the piston, and simultaneously with the motion of his hand the weighted lever shot up against its stop, a distance of several inches, as if the great mass of iron had been only cork. Then, in order to assure ourselves of the full 25,000 pounds to the square inch claimed, we added most of our weight to the arm of the lever without forcing the piston back again.

"After repeating this experiment till all expressed themselves satisfied, Mr. Keely diverted his etheric gas to the exciting work of firing a cannon, into which he placed a leaden bullet about an inch in diameter. He conveyed the force from the receiver by the same kind of flexible copper tube, attaching one end of it to the breech of the gun. When all was again in readiness he gave a quick turn to the inlet valve, and a report like that of a small cannon followed, the ball passing through an inch board and flattening itself out to about three inches in diameter, showing the marvellous power and instantaneous action of this strange vapour."

The difficulty encountered by Mr. Keely in his old generator of etheric force grew out of the fact, in part, that the vaporic power produced was so humid that he could not, when he attempted to utilize it, obtain its theoretical value in work. This difficulty has been entirely overcome by dispensing with the water which he used in liberating etheric force, by his old generator; and, by this departure, he has attained a success beyond that which was anticipated by himself, when he abandoned his original line of experiment.

Ignorant, indeed, of the nature of Mr. Keely's work must those men be who accuse him of "abandoning his base" or "principle," each time that he discovers his mistakes, and using them as stepping-stones to approach nearer and still nearer to his goal: reproaching him, even, for keeping his own counsel, until certainty of success rendered it prudent for him to make known that, in changing his field of experiment from positive attraction to negative attraction, he had succeeded in his efforts to produce continuity of motion.

Equally ignorant are those, who would wrench by force his secrets from him before the time is ripe for their disclosure. Let us suppose that Faraday, when he discovered radiant matter in 1816, had formed a "Faraday Phospho-Genetic Radiant Company," to enable him to experiment: fully cognizant of all that Crookes has since discovered, and had taken for his base in experimenting the principle involved in Crookes's discovery. Not succeeding at first, we will suppose that the Company became clamorous for returns, and demanded that his secret principle should be made public. Had he been driven into making it known, who would have credited what Crookes is now able to prove? The effect would have been upon the Faraday Company the same as if a balloon were punctured just as it was soaring heavenward. The same with the Keely Motor Company, had Keely obeyed the order of the Court in 1882, and made his marvellous secret public. It would have collapsed. Therefore, he has maintained his secret in the interests of the stockholders of the Keely Motor Company with a firmness worthy of a Christian martyr. The one person to whom alone Keely has disclosed it thought him a lunatic until he had demonstrated its soundness. When he said, in all solemnity, "Now, I feel as if you and I were the god and goddess of this world," the effect upon the hearer was no more than it would have been had a patient in a hospital for the insane spoken the words.

Charles B. Collier, Mr. Keely's patent lawyer, writes as follows, concerning the difficulties attendant upon "the supposed duty" of his client's imparting his "secrets," as ordered by the Court to do, some time since:—

"If to-day, for the first time in your lives, you saw a harp, attuned and being played upon, and the science of music was unknown to you, you would hardly expect, without considerable time and study, to be able to reproduce the harp, attune its strings in proper relation to each other, and to play upon it so as to produce the harmonies which you had listened to. Mr. Keely's work is analogous to the illustration which I have presented, inasmuch as he is dealing with the subject of sound, or acoustics, but in a much more involved form than as applied simply for the production of harmonies for the delight of the ear. Mr. Keely's engine is analogous to the mechanism of the human ear, in the respect that it is a structure operated upon, and its motion induced by vibration; and to the end of securing and attaining in and by it uniformity or regularity of motion, there must be perfect unison, or synchronism, as between it and his structure which is the prime source of vibration. To attain this perfect unison or synchronism, has involved unparalleled research and experiment upon his part—experiments that have varied from day to day. No one, in my opinion, who had not stood by his side, as his shadow, watching every experiment, could have kept fully abreast of him. To pursue my simile, I may say that his harp (engine) is not yet perfectly

attuned ("graduated"); when it is so, it will produce nothing but harmony (regularity of motion), and his work will be finished.

"At such time, I doubt not that he will be able to give to Mr. Boekel, myself or another, the scale with which to reconstruct and attune another apparatus so as to produce like results with it, but to go over the ground that he has gone over, to explore the wilderness in which he has been the pioneer, in other words, the study, to a full understanding of them, of his experiments and researches, as recorded in his writings and illustrated in the beautiful charts which he has produced, will be a work rather for scientists than for mechanicians or engineers."

Mr. Keely's "Theoretical Exposé" is nearly ready for the press; and, when these volumes are issued, we may look for a change of attitude toward him in all men who hold themselves "ready to abandon preconceived notions, however cherished, if they be found to contradict truths;" which Herbert Spencer says is the first condition of success in scientific research. The Rev. J. J. Smith, M.A., D.D., tells us that the only way the great problem of the universe can ever be scientifically solved is by studying, and arriving at just conclusions with regard to the true nature and character of force. This has been Mr. Keely's life study; and he is able to demonstrate all that he asserts.

The author of No. 5 of the pamphlets issued by The Theosophical Publication Society, "What is Matter and What is Force," says therein, "The men of science have just found out 'a fourth state of matter,' whereas the occultists have penetrated years ago beyond the sixth, and therefore do not infer, but know of, the existence of the seventh, the last." This knowledge comprises one of the secrets of Keely's so-called "compound secret." It is already known to many that his secret includes "the augmentation of energy," the insulation of the ether, and the adaptation of dynaspheric force to machinery.

Laurence Oliphant writes as follows on Dynaspheric Force: "Recent scientific research has proved conclusively that all force is atomic—that electricity consists of files of particles, and that the interstellar spaces contain substances, whether it be called ether or astral fluid (or by any other name), which is composed of atoms, because it is not possible to dissever force from its transmitting medium. The whole universe, therefore, and all that it contains, consists of matter in motion, and is animated by a vital principle which we call God.

"Science has further discovered that these atoms are severally encompassed by an ethereal substance which prevents their touching each other, and to this circumambient, inter-atomic element they have given the name of dynasphere; but, inasmuch as has further been found, that in these dynaspheres there resides a tremendous potency, it is evident that they also must contain atoms, and that these atoms must in their turn be surrounded by dynaspheres, which again contain atoms, and so on *ad*

infinitum. Matter thus becomes infinite and indestructible, and the force which pervades it persistent and everlasting.

"This dynaspheric force, which is also called etheric, is conditioned as to its nature on the quality of the atoms which form its transmitting media; and which are infinite both in variety and in their combinations. They may, however, be broadly divided into two categories; viz., the sentient and the non-sentient atoms. Dynaspheric force, composed of non-sentient atoms, is the force that has been already mechanically applied by Mr. Keely to his motor; and which will probably, ere long, supersede the agencies now used for locomotive, projectile, and other purposes. When the laws which govern it come to be understood it will produce materially a great commercial and industrial revolution. There is no hard-and-fast line between the sentient and the non-sentient atoms; just as zoophytes are a connecting link between the animal and vegetable creation, so there is a graduated scale of atoms, between atoms which although animated by the divine life are not sentient, and those which are as highly developed, relatively to them, as man is to a cabbage."

Again, in Scientific Religion, Laurence Oliphant writes:—

"The most remarkable illustration of the stupendous energy of atomic vibratory force is to be found in that singular apparatus in Philadelphia—which for the last fifteen years has excited in turn the amazement, the scepticism, the admiration, and the ridicule of those who have examined it—called 'Keely's Motor.'" . . . "In the practical land of its origin, it has popularly been esteemed a fraud. I have not examined it personally, but I believe it to be based upon a sound principle of dynamics, and to be probably the first of a series of discoveries destined to revolutionize all existing mechanical theories, and many of the principles upon which they are founded." . . . . "Those who are sufficiently unprejudiced to connect the bearings of this discovery, of what must be dynaspheric force, with phenomena which have hitherto been regarded as supernatural by the ignorant, will perceive how rapidly we are bridging over the chasm which has divided the seen from the unseen, obliterating the distinction between 'matter' and what has most erroneously been called 'spirit.'"

In 1882 a lady, conversing with Mr. Keely, said, "You have opened the door into the spirit-world." He answered, "Do you think so? I have sometimes thought I might be able to discover the origin of life." At this time Mr. Keely had given no attention whatever to the occult bearing of his discovery; and it was only after he had pursued his researches, under the advantages which his small Liberator afforded him for such experiments, that he realized the truth of this woman's assertion. It was then, in 1887, that a "bridge of mist" formed itself before him, connecting the laws which govern physical science with the laws which govern spiritual science, and year by year this bridge of mist has solidified, until now he is in a position to stand upon it, and proclaim that its abutments have a solid

foundation—one resting in the material and visible world, and the other in the spiritual and unseen world; or, rather, that no bridge is needed to connect the two worlds, one law governing both in its needed modifications.

"The physical thing," writes a modern scientist, "which energises and does work in and upon ordinary matter, is a separate form of matter, infinitely refined and infinitely rapid in its vibrations, and is thus able to penetrate through all ordinary matter, and to make everywhere a fountain of motion, no less real because unseen. It is among the atoms of the crystal and the molecules of living matter; and, whether producing locked effects or free, it is the same cosmic thing, matter in motion, which we conceive as material energy, and with difficulty think of as only a peculiar form of matter in motion."

Oliphant, commenting upon this view of energy, says: "This is nothing more nor less than what we have been in the habit of calling 'spirit.'" . . . "Mind is also composed of this extraordinary matter; so is will; so is every emotion." Jacob Boehman calls it "heavenly substantiality," and Swedenborg calls it "natural and spiritual atmospheres, composed of discrete substances of a very minute form." Professor Crookes has invented the word "protyle." Professor Cones calls it "soul-stuff," or biogen; while Occultists call it "astral fluid."

To all who are conversant with Mr. Keely's theories a similarity of views will be evident.

The President of the British Association, Sir Henry Roscoe, in his address last year before that body, endorses the atomic theory. He said: "In nature there is no such thing as great or small; the structure of the smallest particle, invisible even to our most searching vision, may be as complicated as that of any of the heavenly bodies which circle round our sun." As to the indivisibility of the atom, he asks this question: "Notwithstanding the properties of these elements have been studied, and are now known with a degree of precision formerly undreamt of, have the atoms of our present elements been made to yield?" He continues: "A negative answer must undoubtedly be given, for even the highest of terrestrial temperatures, that of the electric spark, has failed to shake any one of these atoms in two."

This is an error, for it is well known by those who are fully acquainted with the principle involved in Keely's inventions that the intense vibratory action which is induced in his "Liberator" has accomplished what the retort of the chemist has failed to do, what the electric spark has left intact, and what the inconceivably fierce temperature of the sun and of volcanic fires has turned over to us unscathed. The mighty Geni imprisoned within the molecule, thus released from the chains and fetters which Nature forged, has been for years the tyrant of the one who rashly intruded, without first paving the way with the gold which he has since been accused of using in experiments with reckless and wanton waste! For more than a score of years has Keely been fighting a hand-to-hand

fight with this Geni; often beaten back by it, paralysed at times, even, by its monstrous blows; and only now so approaching its subjugation as to make it safe to harness it for the work that is calling for a power mightier than steam, safer and more uniform in operation than electricity; a power which, by its might and beneficence, will ameliorate the condition of the masses, and reconcile and solve all that now menaces our race, as it was never menaced before.

The structure of the air molecule, as believed in by Keely, is as follows. Broken up, by vibratory action, he finds it to contain what he calls an atomic triplet. The position of a molecule, on the point of a fine cambric needle sustains the same relation to the point of the needle that a grain of sand sustains to a field of ten acres.

Although, as Sir H. Roscoe has said, "In nature there is no such thing as great or small," the human mind cannot conceive such infinitesimal minuteness. We will then imagine a molecule magnified to the size of a billiard ball, and the atomic triplet magnified to the size of three marbles, in the triangular space which it always sustains within that molecule, at its centre, unless acted upon by electricity, when the molecule (the billiard ball) becomes oblate, and the three (marbles) are ranged in a line within unless broken up by the mighty force of vibratory action. Nature never gives us a vacuum; consequently, the space within the molecule not occupied by the atomic triplet must be filled with something. This is where the Geni—"the all-pervading ether"—has made its secret abode through untold æons, during which our world has been in course of preparation for its release, to fulfil its appointed task in advancing the progress of the human race.

Step by step, with a patient perseverance which some day the world will honour, this man of genius has made his researches, overcoming the colossal difficulties which again and again raised up in his path what seemed to be (to all but himself) insurmountable barriers to further progress: but never has the world's index finger so pointed to an hour when all is making ready for the advent of the new form of force that mankind is waiting for. Nature, always reluctant to yield her secrets, is listening to the demands made upon her by her master, necessity. The coal mines of the world cannot long afford the increasing drain made upon them. Steam has reached its utmost limits of power, and does not fulfil the requirements of the age. It knows that its days are numbered. Electricity holds back, with bated breath, dependent upon the approach of her sister colleague. Air ships are riding at anchor, as it were, waiting for the force which is to make aerial navigation something more than a dream. As easily as men communicate with their offices from their homes by means of the telephone, so will the inhabitants of separate continents talk across the ocean. Imagination is palsied when seeking to foresee the grand results of this marvellous discovery when once it is applied to art and

mechanics. In taking the throne which it will force steam to abdicate dynaspheric force will rule the world with a power so mighty in the interests of civilization, that no finite mind can conjecture the results. Laurence Oliphant, in his preface to "Scientific Religion," says: "A new moral future is dawning upon the human race—one, certainly, of which it stands much in need." In no way could this new moral future be so widely, so universally, commenced as by the utilizing of dynaspheric force to beneficial purposes in life, thus revealing to all men another phase of God's "underlying purpose."

In 1746, when Franklin's attention was drawn to the phenomena of electricity, little more was known on the subject than Thales had announced two thousand years before. Von Kleist in Leyden, Collinson in London, and others in as widely-separated cities in Europe, were experimenting in the same field of research. What our last century has done toward subduing this tyrant which Franklin succeeded in bringing down to earth, from the clouds, the next century will see surpassed beyond man's wildest conjectures, should Mr. Keely's utilization of dynaspheric force bestow upon humanity the costless motive power which he anticipates it will. Reynolds predicted that those who "studied the mysteries of molecular vibration would win the victorious wreaths of successful discovery." After such discoveries as Mr. Keely has made in this field of research, it matters not to him whether he succeeds commercially or not. His work of discovery commenced when, as a boy of twelve, he held the sea-shells to his ear as he walked the shore and noted that no two gave forth the same tone. From the construction of his first crude instrument, his work of evolution progressed slowly for years; but within the last five years he has made giant strides towards the "Dark Tower" which is his last fortress to take. When he is ready, "Dauntless the slug-horn to his lips" he will set; and the world will hear the blast, and awaken from its slumber into new life.

Molecular vibration is thus seen to be, Keely's legitimate field of research; but more than once has he had to tear down portions of the vibratory scaffolding which aided him in the building up of his edifice of philosophy; therefore, he is ever ready to admit that some of his present scaffolding may have to be removed. The charge of "abandoning his base" recently brought against him by one of the editors of *The New York Times*, could only have been made by one who is utterly ignorant of the subject upon which he writes. Under the heading "A Cool Confession," this editor asserts that Mr. Keely has "given up the Keely Motor as a bad job," and that he admits that he is a "bogus inventor" and a "fraud." This is not true.

What Mr. Keely does admit is that, baffled in applying vibratory force to mechanics, upon his first and second lines of experimental research, he was obliged either to confess a commercial failure, or to try a third departure from his base or principle; seeking success through another channel of

experiment. While experimenting upon this third line, until his efforts were crowned with success, he kept his secret from all men; with the approbation of the one who furnished the money for these experiments. This was a time when silence is golden; and the charge made by the same editor that Keely had been "receiving money from the Keely Motor Company on false pretences from the time that he abandoned his original plans," could only have been made by one who knows nothing of the facts of the case: for years have passed away since the Keely Motor Company broke its contract with him, and since it has furnished him with any money for his experiments.

But let Keely speak for himself in reference to his work:—

"In considering the operation of my engine, the visitor, in order to have even an approximate conception of its *modus operandi*, must discard all thought of engines that are operated upon the principle of pressure and exhaustion, by the expansion of steam or other analogous gas which impinges upon an abutment, such as the piston of a steam-engine. My engine has neither piston nor eccentrics, nor is there one grain of pressure exerted in the engine, whatever may be the size or capacity of it.

"My system, in every part and detail, both in the developing of my power and in every branch of its utilization, is based and founded on sympathetic vibration. In no other way would it be possible to awaken or develop my force, and equally impossible would it be to operate my engine upon any other principle.

"All that remains to be done is to secure a uniform speed under different velocities and control reversions. That I shall accomplish this is absolutely certain. While some few years ago, I contemplated using a wire as a connective link between two sympathetic mediums, to evolve my power as also to operate my machinery—instead of tubular connections as heretofore employed—I have only succeeded but recently in accomplishing successfully such change. This, however, is the true system; and henceforth all my operations will be conducted in this manner—that is to say, my power will be generated, my engines run, my cannon operated, through a wire.

"It has been only after years of incessant labour, and the making of almost innumerable experiments, involving not only the construction of a great many most peculiar mechanical structures, and the closest investigation and study of the phenomenal properties of the substance "ether," *per se*, produced, that I have been able to dispense with complicated mechanism, and to obtain, as I claim, mastery over the subtle and strange force with which I am dealing.

"When my present process of adjustment is completed, the force, the mechanism, and all that pertains to it, will be fully explained in a theoretical exposition of the subject, with appropriate diagrams, which I shall publish to the world; through which medium, and my patents, when taken out, a knowledge of all that is required for its commercial employ-

ment will be more easily acquired than is the necessary skill required to enable one to safely operate a steam-engine.

"My power will be adapted to engines of all sizes and capacities, as well to an engine capable of propelling the largest ship as to one that will operate a sewing machine. Equally well and certain is it that it will be adapted as a projectile force for guns and cannons of all sizes, from the ordinary shoulder-piece to the heaviest artillery." . . . . .

When Mr. Keely in 1887 obtained continuity of motion in his engine he thought that his last difficulty had been overcome: but, up to the present time, he has not succeded in governing its speed nor in controlling reversions. He has, however, again reduced in size the instrument with which he produces the force. From 1882 to 1884 the "Generator" was a structure six feet long and correspondingly wide and high; but, failing in his attempt to make an automatic arrangement upon which its usefulness in mechanics depended, Mr. Keely found a new standard for research in an experiment often made by himself, but never before successful, which resulted in the production of a machine in 1885 which he named a "Liberator"—not so large as a lady's small round work-table. Continuing his labour of evolution Mr. Keely within one year made such astounding progress, from experiments with this beautiful piece of vibratory mechanism, as to combine the production of the power, and the operation of his cannon his engine and his disintegrator in a machine no larger than a dinner plate, and only three or four inches in thickness. This instrument was completed in 1886, up to which time his experiments had been conducted upon a principle of sympathetic vibration, for the purpose of liberating a vapory or etheric product. His later experiments have been confined to another modification of vibratory sympathy; and the size of the instrument used still for the same purposes is now no larger than an old-fashioned silver watch, such as we see in Musuem collections. The raising of a lever with an apparent uplifting expansive force of between 20,000 and 30,000 pounds to the square inch, the running of the engine, the firing of the cannon, are conducted without one ounce of pressure in any part of the apparatus, and without the production or presence of what has been known as Keely's ether. The force is now transmitted along a wire (of platinum and silver), and when the lever is lowered there is no exhaustion, into the atmosphere of the room, of any up-lifting vapour, as was always the case when the ether was used in this experiment; nor is there any force impinging upon the piston under the lever to raise it.

Mr. Keely has named this new modification of the one force in nature "Negative Attraction," which to the uninitiated suggests no more (and not so much) than if he had called it "Exploded Humbug."

The two forms of force which he has been experimenting with, and the phenomena attending them, are the very antithesis of each other. Mr. Keely does not feel the shadow of a doubt as to his eventual success in

producing engines of varying capacities; small enough, on the one hand, to operate sewing machines with, and large enough, on the other hand, to propel the largest ships that plough the seas. "Every fact and feature surrounding the case warrants the belief, notwithstanding the incredulity of all who have not witnessed the progress of Mr. Keely, step by step, that his success will be complete, and his work stand as the most colossal example of the survival of the fittest, in the process of inventive evolution." Cox says: "Not one of the great facts which science now accepts as incontrovertible truths but was vehemently denied by the scientists of its time: declared to be *a priori* impossible, its discoverers and supporters denounced as fools or charlatans, and even investigation of it refused as being a waste of time and thought." "History repeats itself," and Amiel's definition of science gives the key to the incredulity of scientists in reference to Mr. Keely's discovery; for if, as Amiel has said, "science is a lucid madness occupied with tabulating its own hallucinations," it is not strange that men of science should refuse to investigate what they consider the hallucinations of others.

It is an undisputed fact that "too much has been conceded to science, too little to those sublime laws which make science possible." But the one law which regulates creation (and to which all other laws are made subservient), keeping in harmony the systems upon systems of worlds throughout space, developing sound and colour, animal and vegetable growth, the crystallization of minerals, is the hidden law, which develops every natural science throughout the universe; and which both Kepler and Newton anticipated would be revealed in our age. "You can even trace the poles in sound," writes Mrs. Hughes (a niece of Darwin), in her work upon the "Evolution of Tones and Colours." The experiments made by Mrs. Watts Hughes, at the annual Reception of the Royal Society, and the *Pendulograph writings by Andrews of Belfast, have a bearing upon Mr. Keely's discovery; illustrating the workings of this hidden law.

Of all women Mrs. Hughes approaches nearest to the theories of Mr. Keely. Concerning them she writes to a friend well versed in music, as music is taught:—"From ignorance of the present Science of Musicians, which you know so thoroughly, it is far easier for me to grasp his meaning, than for you. I have lately been proving by scriptural types how Nature's laws in the lower creation develop by fifths below and by fourths above the

* A system of Pendulums tuned to swing the various ratios of the musical scale, form a "Silent Harp" of extraordinary interest. This "Silent Harp," D. C. Ramsay, of Glasgow, has shown to his students of harmony for many a year. A pen, placed by means of a universal-jointed arrangement between any two pendulums of this "Silent Harp," so as to be moved by a blend of their various motions, writes, with all the precision of gravitation, a portrait of the chord which two corresponding strings of a sounding harp would utter to the ear. This spiral writing is a Pendulograph; exquisite forms such as no human hand could trace.

key-note, the two meeting in one harmony: art mingling both, creating discords, and undulating them into harmony. Dr. C. Martin says:—'Musicians must have discords; the ear is educated to them: but every one must allow that the nearer Art follows nature, the more perfect it is.' Mrs. Hughes adds: "I think Keely must have caught the centre where both laws unite, or act upon Nature's law only."

Of the law of periodicity, Hartmann writes: "Its actions have long ago been known to exist in the vibrations producing light and sound, and it has been recognized in chemistry by experiments tending to prove that all so-called simple elements are only various states of vibration of one primordial element, manifesting itself in seven principal modes of action, each of which may be sub-divided into seven again. The difference which exists between so-called single substances appears, therefore, to be no difference of substance or matter, but only a difference of the function of matter in the ratio of its atomic vibration." It is by changing the vibrations of cosmic ether that Mr. Keely releases his power, and Dr. Kellner in Austria produces electricity in the same way; while it is said that a chemist in Prague produces magnetism; also Dr. Dupuy, of New York, who has been for years experimenting in this field without meeting with Keely's progressive successes.

Horace Wemyss Smith, in commenting upon the fact that, at the time of Franklin's discovery, men in France, in Belgium, in Holland, and in Germany were pursuing the same line of experiment, says that there is something worthy of observation in the progress of science and human genius, inasmuch as in countries far distant from each other men have fallen into the same tracks, and have made similar and corresponding discoveries, at the same period of time, without the least communication with each other.

Laurence Oliphant's recent works give us the clue to an explanation of this fact; and Lowe, in his "Fragments of Physiology," condenses the answer in these words: "Man is not the governor and commander of the created world; and were it not for superhuman influence constantly flowing into created forms, the world would perish in a moment." It is this superhuman influence, felt most by those who have educated the hidden sense (with which all men are born), which inspires all discovery, all invention, all poetry, all of truth, let it take whatever form it may. This sixth sense is as much undeveloped in the mass of mankind as sight would be had we been born with our eye-lids sealed; able to distinguish nothing beyond the period of day-light from the reign of night, and remaining sealed all the years of our life upon earth. We know that some spiritually minded persons seem to possess powers unknown to those who are spoken of in Scripture as "the carnal minded"; and it may be that with dim vision they are able to discern "as in a glass darkly," without education of this hidden sense, truths which are hidden from others. Of such

are our men and women of genius. Again, there are others who possess uncertain, unreliable powers, which often lead astray those who commit themselves to the direction of these powers. What does this prove beyond the fact that a human being is never an infallible medium of superhuman influence? "Spiritualism" represents a great truth, behind the "spiritism" which stands in the same relation toward it that counterfeit coin holds to sterling gold. The operations of our sixth sense are as liable to be deceptive as are the operations of our other senses; and are limited or governed by law in the same way. We cannot see in total darkness, and this hidden power, susceptible of education, can only be brought into use by an illuminated mind; a mind that has studied the laws of evolution and involution, the descent of spirit into matter, and the re-ascension of matter to spirit—laws of the life-impulse beginning in the elemental kingdom and ending in an evolution of man, far beyond the comprehension of man of the present day. "Man and woman as units," continues Oliphant, "are still so ignorant of the great powers which they themselves inherit that they wholly fail to see them, though they sweep like mighty seas throughout all human nature."

When mankind has become sufficiently spiritualized by the process of evolution laid down in the plan of the great Master, then shall we know ourselves and our powers as we are known to Him. True Science must first open wider the path of religion—a religion of progress, a religion suited to the wants of humanity, as well as a humane religion—the religion, taught by our "Holy Master," of love for our fellow-men, of harmony with all that is good—at war only with evil; not with those who, warped by transmitted tendencies, commit the evil. "An eye for an eye, a tooth for a tooth," is the old Jewish law. Christ's law is the law of love, which is God's law. "Do unto others as ye would have others do unto you"; and this is the law which we need to fulfil, in order to purify and regenerate mankind.

Hitherto we have been, in one respect, like the labourer in Tolstoi's "Confession," doing the work assigned him, in the space assigned, without understanding where he was, or what the result would be, and unable to judge whether the arrangements for this work were reasonably planned by his master or not. The labourer worked the handle of the pump, he saw the water flow into numerous channels for irrigation of the soil; little by little, shrubs grew and blossomed and bore fruit, and the labourer passed on to more important work, understanding better and better the arrangement of the establishment, and never doubting that its Lord had planned all for the best. Our race has been pumping the water for generations, planting the seed, watching the growth of the plants, the shrubs, and the trees; not always satisfied, however, that the Creator of the universe had planned as well as all might have been planned, or that there was any plan, or any Creator.

There are men in various parts of the world, unknown even by name to each other, who tell us by "the signs of the times" that the season of harvesting is approaching; the season for gathering the fruit, which has been deferred, century after century, because mankind is not yet ready, in the opinion of many, to share the fruit with one another.

Hyndman says that capitalism has been as necessary as serfdom in the progress of the human race; and its stores will continue to be garnered and used to spread the great net-work of railways, steam navigation, telegraph and telephones lines, which have given bread to millions upon millions; encouraging paid labour and bringing nearer and nearer the age of love and harmony, which, it has been predicted that the twentieth century will usher in.

Renan, the French theologian, writing of the advances to be made in science by the discovery of nature's secrets, said that, although he had ceased to look forward to anything very unexpected, he envied those who should live to see the wonders of the twentieth century. "For," he added "they who live then will see things of which we have no conception. Already the light of a new dawn is breaking upon the world of science." These foretold advances are heralded by the new modifications of force, before alluded to. The instrument invented by Dr. Kellner collects and produces electricity directly from the ether of the atmosphere without any friction of solid corporeal substances and without any chemical agency; the invention of one of the Prague professors, which, it is said, collects and gives out magnetism, seeming to be derived from changing the vibrations of cosmic ether, as in Keely's and Kellner's experiments, and other more recent discoveries.

It has been said that when Keeley's vibratory force shall have taken the place of steam-engines, the millions of working men who gain with difficulty their daily bread by the work of their hands, will find themselves without occupation. The same prediction was made in regard to steam, but instead we find the city of Boston giving work to thirty thousand men in one manufactory of boots and shoes by steam, in place of the three thousand shoemakers who were all that were occupied in this branch of labour in that city when the work was done by hand.

Dr. Kellner's colleague, Franz Hartmann, M.D., writing to me in reference to Keely's discovery, says: "I have taken great interest in him ever since I first heard of him in 1882. I believe that the world is entering into a new era of existence, and will become spiritualized from top to bottom. As gaslight has driven away, in part, the smoky petroleum lamp, and is about to be displaced by electricity, which in the course of time may be supplanted by magnetism, and as the power of steam has caused muscular labour to disappear to a certain extent, and will itself give way before the new vibratory force of Keely, likewise the orthodox medical quackery that now prevails will be dethroned by the employment of the finer forces of nature, such as light, electricity, magnetism," etc.

When the time is ripe, these are of the true scientists who will come to the front "to lead as progress leads," men who know how to wait upon God, viz., to work while waiting; and to such the end is, sooner or later, victory! "God never hurries." He counts the centuries as we count the seconds, and the nearer we approach to the least comprehension of His "underlying purpose" the more we become like Tolstoi's labourer, who knew that the fruit was ripening for him and his fellow-men, trusting implicitly in the superior wisdom of his master.

"Evermore brave feet, in all the ages,
Climb the heights that hide the coming day,
Evermore they cry, these seers and sages,
From their cloud, "Our doctrines make no way."
All too high they stand above the nations,
Shouting forth their trumpet-calls sublime,
Shouting downwards their interpretations
Of the wondrous secrets born of time."

No man, whose spiritual eyes have been opened to "discern the signs of the times," can doubt that we are on the eve of revelations which are to usher in the dawn of a brighter day than our race has yet known.

No prophecy of this brighter day, foretold by prophets, apostles and inspired poets, was ever made in truer strains than in these glorious lines of Elizabeth Barrett Browning:—

"Verily many thinkers of this age,
Aye, many Christian teachers, half in heaven,
Are wrong in just my sense who understood
Our natural world too insularly, as if
No spiritual counterpart completed it,
Consummating its meaning, rounding all
To justice and perfection, line by line,
Form by form, nothing single nor alone;
The Great Below clenched by the Great Above."

PART II.

ONE PHASE OF KEELY'S DISCOVERY IN ITS RELATIONS TO THE CURE OF DISEASE.

"I know medicine is called a science. It is nothing like a science. It is a great humbug! Doctors are mere empirics when they are not charlatans. We are as ignorant as men can be. Who knows anything in the world about medicine? Gentlemen, you have done me the honour to come here to attend my lectures, and I must tell you now, frankly, in the beginning, that I know nothing about medicine, nor do I know anyone who does know anything about it. Nature does a great deal, imagination does a great deal, doctors do devilish little when they do not do harm. Sick people always feel they are neglected, unless they are well drugged, les imbeciles!"

Prof. MAGENDIE (*before the Students of his class in "The Allopathic College of Paris."*)

In the year 1871, the writer was sent from Paris to Schwalbach, by Dr. Beylard, and recommended to the care of Dr. Adolph Genth. She said to

the physician, "I wish for your opinion and your advice, if you can give it to me without giving me any medicine." He replied, "With all my heart, Madam; and I wish to God there were more women like you, but we should soon lose most of our patients if we did not dose them."

This is a terrible excuse for the use of those agencies which Dr. John Good says have sent more human beings to their graves than war, pestilence and famine combined. Keely holds the opinion that "Nature works under the one law of Compensation and Equilibrium—the law of Harmony; and that when disease indicates the disturbance of this law Nature at once seeks to banish the disease by restoring equilibrium. He seeks to render assistance on the same plan; replacing grossly material agencies by the finer forces of nature; as has been so successfully done by Dr. Pancoast and Dr. Babbitt in America. It was the intention of Dr. Franz Hartmann to establish a Theosophical Sanatorium at Goritz, in Austria, this summer, where medicine would be dispensed with: but his plans have been interfered with by his visit to America, where he went last March for the purpose of ascertaining Mr. Keely's views in reference to the best manner of conducting experimental research in reference to the restoration of equilibrium in the human system; the disturbance of which occasions local disorders and all disease, according to his ideas. Paracelsus held that "Man is made out of the four elements, and is nourished and sustained by magnetic power, which is the Universal Motor of Nature." He treated disease in two ways—Sympathetically and Antipathetically; but only a fragmentary trace of his system can now be found. "Nature," says Dr. Pancoast, author of *The True Science of Light*, "works by antagonism in all her operations: when one of her forces overdoes its work, disease, or at least a local disorder, is the immediate consequence; now, if we attack this force and overcome it, the opposite force has a clear field and may re-assert its rights—thus equilibrium is restored, and *Equilibrium is health*. The Sympathetic System, instead of attacking the stronger force, sends recruits to the weaker one, and enables it to recover its powers; or, if the disorder be the result of excessive tension of Nerves or Ganglia, a negative remedy may be employed to reduce the tension. Thus, too, equilibrium is restored."

Dr. Hartmann disclosed to me in one of his letters that he knew the most important secret involved in Mr. Keely's "compound secret." But he had not in any way connected this so-called "secret" with Mr. Keely. In one of Dr. Hartman's letters to me, he writes—

"Mr. Keely is perfectly right in saying that 'all disease is a disturbance of the equilibrium between positive and negative forces.' In my opinion, no doctor ever cured any disease. All he can possibly do is to establish conditions under which the patient (or nature) may cure himself. The universal power which Mr. Keely calls the 'ether,' and which Dr. Kellner calls the 'transitory element,' was known to the mediæval philosophers

as *prima materia*, will and thought; or, according to Schopenhauer, will and imagination and substance. I recognise only one universal and fundamental power, which I call consciousness, acting within matter by means of thought; and I have no doubt that you already know that we agree all around, although we may not all use the same terms to signify the same objects. In your most important papers, I have found my own sentiments and views reflected; and I have in my books on 'Magic,' 'Paracelsus, and 'the Rosicrucians,' attempted to explain these identical views. Why will our scientists insist on refusing to see the self-evident fact that all visible material substances, animal organs, etc., are nothing else than the ultimate products of pre-existing psychic (interior and invisible) forces? These facts were all known to the ancient philosophers; while the moderns insist on mistaking the effects for the cause. They reject the idea of God (the primordial cause of all in its highest aspect of spiritual consciousness) because they formed a misconception of that which is intellectually inconceivable; they found that God could not be that which they had imagined, and they logically (?) concluded that there could be no Divine power at all. But this subject is too grand, too sublime, and extensive to be more than alluded to in this letter, and I merely write these remarks to show you that your views, those of Mr. Keely, and my own are all identical, as they, indeed, must be with those who are capable to perceive self-evident truth; for the truth is only one, and all who know it possess that same identical knowledge. Mr. Keely's power seems to be derived by changing the vibrations of cosmic ether. The machine which my friend Dr. Kellner has invented seems to be based upon the same principle, only, while Mr. Keely transforms these vibrations into some force connected with sound, Dr. Kellner's machine transforms them into electricity." . . . Again, Dr. Hartmann writes: "Even to the superficial observer, the fact that the world is becoming more and more spiritualized, from top to bottom, begins to be evident. The crude scientific opinions which were prevailing in the beginning of this century are disappearing before a higher knowledge in regard to the laws of nature; the materialism which flourished twenty years ago, the offspring of animalism and ignorance, has almost disappeared from view, and has to descend to the lowest strata of society to find admirers. The iron rod, with which a self-conceited and arrogant sacerdotalism ruled the people, has been broken, and its remnants exist only in those countries where priestcraft is upheld and abetted by kings and governments."

. . . . "If you enter the field of therapeutics and medicine, we, likewise, find a decided fermentation of new ideas; not among the fossil specimens of antediluvian quackery, but among those who are called 'irregulars,' because they have the courage to depart from the tracks trodden out by their predecessors. The more intelligent classes of physicians have long ago realised the fact that drugs and medicines are

perfectly useless, excepting in cases where diseases can be traced to some mechanical obstruction, in some organ that may be reached by mechanical action. In all other cases our best physicians have become agnostics, leaving nature to have her own way, and observing the expectative method, which, in fact, is no method of cure at all, but merely consists in doing no harm to the patient. Recently, however, light, electricity, and magnetism have been employed; so that even in the medical guild the finer forces of nature are taking the place of grossly material, and, therefore, injurious, substances. The time is probably near when these finer forces will be employed universally. Everywhere 'the leaven is working,' and many are asking, 'What causes it to work?' The answer is, 'It is spirit working in matter.' But the term spirit is to the majority of mankind a term without any meaning, a nonentity. Nevertheless, the action of that power which is called cohesion, and which is equally invisible, but which really holds the atoms of all bodies together and prevents them from dissolving into tangible ether, is continually manifested before their eyes. Why should not the opposite form of activity, that which enters between the atoms and separates them, likewise be a reality? The scientists will answer, 'We know this activity, and we call it heat. What has heat to do with spirit?' It has been demonstrated long ago that heat is a mode of motion, and likewise every other form of energy (including spiritual activity) is nothing else but a mode of motion. Motion is that universal agent which is fundamentally and essentially only one, but whose mode of manifestation differs according to the conditions under which it manifests itself. Acting without relative consciousness, it is known as gravitation, attraction, heat, light, sound, electricity, magnetism, etc. In a higher state it is known as life, and becomes endowed with relative consciousness, acting in the highest plane of existence it becomes self-conscious and self-existent, and is called spiritual power. But there is no motion thinkable without a substance to move; we cannot imagine a force without matter, nor matter without energy. There must, therefore, be one original substance, or primordial matter, although of a kind very different from the form in which it appears to us on the externally visible plane. The existence of this primordial substance was known to the spiritual perception of the ancient Rosicrucians, and some of the more reasonable of the modern scientists have, by logical conclusions, arrived at a belief in its existence, and named it Cosmic Ether; while by the Eastern sages it was called Akasa. We therefore see that there is one primordial and universal power, which is Motion; and, likewise, one primordial and universal substance which we may call Ether, or Matter; and that all existing forms can be nothing else but various shapes of that Ether in various states of density, and existing under various conditions, while all forms of energy, from the most grossly material up to the highest spiritual, seem to be merely modifications of motion in Ether, manifesting themselves

in various conditions and under various circumstances, unconsciously, consciously, and with self-consciousness. Furthermore, it may be said that if there is only one God, that is to say, if all things come from only one cause or internal source acting within itself, then motion and matter must be fundamentally and essentially one and the same, and we may look upon matter as being latent force, and upon force as being free matter. Finally, if that great first cause is not to remain eternally in a state of inactivity, or, in other words, if it is to manifest itself as matter and motion, and if motion is to act within matter, then there must be a cause why such an activity takes place, and this cause can be nothing else but the eternally active Great First Cause itself, because there can be only one universal cause and no other. This is a self-evident truth to all who are able to see it. There can be no special name for that cause, because it is in itself the all and cannot be specified, for it is, in itself, everything that exists. It, however, appears to us in manifold aspects, and according to the aspects under which it appears, we may give to it different names. Looked at in its aspect as an universal power, which causes action and reaction, we may call it the will, existing within all forms in an active or latent condition. Whenever it becomes active, it may act unconsciously, consciously, or with self-consciousness, according to the conditions under which it is active.

"The great and universal trinity of cause, motion, and matter—or, as others call it, will, thought, and manifestation—was known to the ancient Rosicrucians and adepts as *prima materia*. Paracelsus expressly states that each of the three is also the other two, for nothing can possibly exist without cause, matter, and energy, *i.e.*, spirit, matter, and soul, the ultimate cause of existence being that it exists. We may, therefore, look upon all forms of activity as being an action of the universal or Divine will upon the ether. . . . . It would be useless for us to speculate about the spiritual power of the will if acting through the organism of an adept; but we may study the effects of that same will-power when it acts within a more material plane, where it is known to us as causing heat, light, sound, electricity, and magnetism. All these forms of energy may theoretically be transformed one into another, because they all manifest themselves as various rates of vibrations or undulations of the ether which is contained in everything; and if we can change the rate of these vibrations, we may transform one form of energy into another.

"For a long time it has been known to modern science that one form of energy can be transformed into another, although with a certain amount of loss; and it was believed impossible that one amount of energy, if transformed into another, would cause more than the same amount to become manifest. The cause of this false conclusion rests in the still-prevailing misconception that a form or substance creates or produces an energy, while, in fact, the form is only an instrument through which the universal and pre-existing motion acts. . . . . .

"Worlds and planets are the products of the pre-existing cosmic ether or space, and not the ether the products of the planets! The same fundamental law evidently exists in all departments of nature, manifesting itself differently according to the difference of conditions under which it acts. Universal forces are bound into forms, and the forms dissolved into forces. Every form, on giving up its ghost, renders to the universal storehouse that which has been entombed in the form, but no more; in the same sense as steam, cooled off into water and frozen into an icicle, will, if heated, produce the same amount of heat again. The universal forces exist not merely in the form, but also in the universal storehouse in nature. By means of a glass lens we may collect the heat which exists in the light of the sun-rays and set a piece of wood on fire. No heat exists in the wood; it is merely a certain motion of the ether, which has been latent, and which is rendered free by the process of burning. As in heat, so in sound. No sound exists in a fiddle; it is the ether in the atmosphere which is transformed into vibration of sound by the instrumentality of the fiddle. No light exists in the fire; it is merely the ether which, by the process of combustion, is transformed into certain vibrations which ultimately produce the phenomenon called light. No magnetism exists in iron; but ether, in a certain state of vibration which we call magnetic, acts through the instrumentality of the iron. No life is produced by a vegetable or animal organism; but they are instruments through which the universal element may manifest itself as life. No thought is created with the brain; but the brain is an instrument through which the universal mind operates. No love, will, faith, or any other spiritual power is created by the soul; but the sole is an organism through which these eternal and self-existent powers may become manifest. . . . There is before me a little electrical instrument, invented by a well-known Austrian inventor, which collects and produces electricity directly from the ether of the atmosphere without any friction of solid corporeal substances and without any chemical agency. Moreover, the amount of electricity produced by it is far greater than that produced by a great engine with friction; a continuous stream of electric fire proceeds from it five to seven inches in length. It clearly proves that the electricity does not reside in the substance by means of which it is produced, but in the ether contained in the atmosphere, from which it is collected by means of the instrument and rendered perceptible to our senses. It also shows that electricity" (*i.e.*, the ether in that state of atomic vibration which we call electricity; as this is Keely's definition of electricity, it should not be attributed to Hartmann;) "is something substantial, for it produces an electric gush of wind similar to the vapour produced by an atomiser; or still more resembling the cold gushes known to the spiritualist, and which often occur at the begining of some so-called spiritual manifestation. . . . . "If we had any means to induce certain vibrations of ether in the air, or in the ether of space, by producing them in some substance able to

communicate them to the ether of space, we might set the whole atmosphere, or even all the ether of space, into certain vibrations, and exercise a power whose limits cannot be estimated by our present comprehension. . . . . "On the material plane we can only deal with those powers which we can insulate or store up in a form. We can store up heat, light, electricity, magnetism, and motion; but we cannot store up ether in its original form, because it pervades all known substances. There is nothing which offers any resistance to it. We can, therefore, deal with ether only when it becomes manifest to us through the instrumentality of a substance or form; that is to say, we can deal with it when transformed into heat, electricity, etc. Then it has entered into a state which renders it capable to be insulated by certain substances which offer resistance to it. We must, therefore, conduct our physical experiment with ether stored up in material forms. . . . . Everybody knows that a note struck upon an instrument will produce sound in a correspondingly attuned instrument in its vicinity. If connected with a tuning fork, it will produce a corresponding sound in the latter; and if connected with a thousand such tuning forks, it will make all the thousand sound, and produce a noise far greater than the original sound, without the latter becoming any weaker for it. Here, then, is an augmentation or multiplication of power, as it has been called by the ancient Rosicrucians, while modern scientists have called it the law of induction. If we had any means to transform sound again into mechanical motion, we would have a thousand-fold multiplication of mechanical motion. It would be presumptuous to say that it will not be as easy for the scientist of the future to transform sound into mechanical motion, as it is for the scientist of the present to transform heat into electricity. Perhaps Mr. Keely has already solved the problem. There is a fair prospect that in the very near future, we shall have, in his ethereal force, a power far surpassing that of steam or electricity. Nor does the idea seem to be Utopian if we remember that modern science heretofore only knew the law of the conservation of energy; while to the scientist of the future the law of the augmentation of energy which was known to the Rosicrucians will be unveiled. . . . . As the age which has passed away has been the age of steam, the coming era will be the age of induction. There will be a universal rising up of lower vibrations into higher ones, in the realm of motion, emotion, and thought. Mr. Keely will, perhaps, transform sound into mechanical motion by applying the law of augmentation and multiplication of force known to the ancient Rosicrucians; and we will apply the same law in the realm of thought, and induce people to think. Thus matter will become more subject to the action of the finer forces of nature, and the minds of men will become less gross and easier to be penetrated by the light of Divine wisdom. All this has been predicted eighty-eight years ago, at the beginning of the century."

Mr. Keely, finding in his first interview with Dr. Hartmann that etheric force, or dynaspheric force, was so well understood by that learned gentleman, expressed great pleasure in meeting, for the first time, one who comprehended so much more of its nature than any man whom he had ever met; and Dr. Hartmann expressed himself as equally pleased and satisfied with Mr. Keely in this interview; although he gained from him nothing in the way of information that was new to him.

Before the second meeting took place, one of Mr. Keely's papers upon disturbed equilibrium (in the brain) was given to Dr. Hartmann to read, with the request that he would limit his next conversation with Mr. Keely to the proper method of re-adjusting opposing conditions in the brain—or, in other words, ascertaining how "the ruling medium" could be brought to bear upon these opposing conditions, in the brain, in order to restore equilibrium. Mr. Keely's paper simply treats the cause of disturbance of equilibrium in the brain, producing insanity; and reads as follows:—

"Brain Disturbance."

"In considering the mental forces as associated with the physical, I find, by my past researches, that the convolutions which exist in the cerebral field are entirely governed by the sympathetic conditions that surround them.

"The question arises, what are these aggregations and what do they represent, as being linked with physical impulses? They are simply vibrometic resonators, thoroughly subservient to sympathetic acoustic impulses, given to them by their atomic sympathetic surrounding media, all the sympathetic impulses that so entirely govern the physical in their many and perfect impulses (we are now discussing purity of conditions) are not emanations properly inherent in their own composition. They are only media—the acoustic media—for transferring from their vibratory surroundings the conditions necessary to the pure connective link for vitalizing and bringing into action the varied impulses of the physical.

"All abnormal discordant aggregations in these resonating convolutions produce differentiation to concordant transmission; and, according as these differentiations exist in volume, so the transmissions are discordantly transferred, producing antagonism to pure physical action.

"Thus, in Motor Ataxis, a differentiation of the minor thirds of the posterior parietal lobule produces the same condition between the retractors and extensors of the leg and foot: and thus the control of the proper movements is lost through this differentiation. The same truth can be universally applied to any of the cerebral convolutions that are in a state of differential harmony to the mass of immediate cerebral surroundings. Taking the cerebral condition of the whole mass as one, it is subservient to one general head centre, although as many neutrals are represented as there are convolutions.

"The introductory minors are controlled by the molecular; the next

progressive third by the atomic; and the high third by the Etheric. All these progressive links have their positive, negative, and neutral position. When we take into consideration the structural condition of the human brain, we ought not to be bewildered by the infinite variety of its sympathetic impulses; inasmuch as it unerringly proves the true philosophy that the mass chords of such structures are governed by vibratory etheric flows —the very material which composes them. There is no structure whatever, animal, vegetable, mineral, that is not built up from the universal cosmic ether. Certain orders of attractive vibration produce certain orders of structure; thus, the infinite variety of effects—more especially in the cerebral organs. The bar of iron or the mass of steel have, in each, all the qualifications necessary, under certain vibratory impulses, to evolve all the conditions that govern that animal organism—the brain: and it is as possible to differentiate the molecular conditions of a mass of metal of any shape so as to produce what you may express as a crazy piece of iron or a crazy piece of steel; or, *vice versâ*, an intelligent condition in the same.

"I find in my researches, as to the condition of molecules under vibration, that discordance cannot exist in the molecule proper; and that it is the highest and most perfect structural condition that exists; providing that all the progressive orders are the same. Discordance in any mass is the result of differentiated groups, induced by antagonistic chords, and the flight or motions of such, when intensified by sound, are very tortuous and zig-zag; but when free of this differentiation are in straight lines. Tortuous lines denote discord, or pain; straight lines denote harmony, or pleasure. Any differentiated mass can be brought to a condition of harmony, or equation, by proper chord media, and an equated sympathy produced.

"There is good reason for believing that insanity is simply a condition of differentiation in the mass chords of the cerebral convolutions, which creates an antagonistic molecular bombardment towards the neutral or attractive centres of such convolutions; which, in turn, produce a morbid irritation in the cortical sensory centres in the substance of ideation; accompanied, as a general thing, by sensory hallucinations, ushered in by subjective sensations; such as flashes of light and colour, or confused sounds and disagreeable odours, etc., etc.

"There is no condition of the human brain that ought not to be sympathetically coincident to that order of atomic flow to which its position, in the cerebral field, is fitted. Any differentiation in that special organ, or, more plainly, any discordant grouping tends to produce a discordant bombardment—an antagonistic conflict; which means the same disturbance transferred to the physical, producing inharmonious disaster to that portion of the physical field which is controlled by that especial convolution. This unstable aggregation may be compared to a knot on a violin string. As long as this knot remains it is impossible to elicit, from its sympathetic surroundings, the condition which transfers pure concordance to its resonating

body. Discordant conditions, *i.e.*, differentiation of mass, produce *negatization* to coincident action.

"The question now arises, 'What condition is it necessary to bring about in order to bring back normality, or to produce stable equilibrium in the sympathetic centres.'

"The normal brain is like a harp of many strings strung to perfect harmony. The transmitting conditions being perfect, are ready, at any impulse, to induce pure sympathetic assimilation. The different strings represent the different ventricles and convolutions. The differentiations of any one from its true setting is fatal, to a certain degree, to the harmony of the whole combination.

"If the sympathetic condition of any physical organism carries a positive flow of 80 per cent. on its whole combination, and a negative one of 20 per cent., it is the medium of perfect assimilation to one of the same ratio, if it is distributed under the same conditions to the mass of the other. If two masses of metal, of any shape whatever, are brought under perfect assimilation, to one another, their unition, when brought in contact, will be instant. If we live in a sympathetic field we become sympathetic, and a tendency from the abnormal to the normal presents itself by an evolution of a purely sympathetic flow towards its attractive centres. It is only under these conditions that differentiation can be broken up, and a pure equation established. The only condition under which equation can never be established is when a differential disaster has taken place, of 66⅔ against the 100 pure (taking the full volume as one). If it exists in one organ alone (this 66⅔ or even 100) and the surrounding ones are normal, then a condition can be easily brought about to establish the concordant harmony (or equation) to that organ. It is as rare to find a negative condition of 66⅔ against the volume of the whole cerebal mass, as it is to find a coincident between differentiation; or, more plainly, between two individuals under a state of negative influence. Under this new system, it is as possible to induce negations alike as it is to induce positives alike.

"Pure sympathetic concordants are as antagonistic to negative discordants as the negative is to the positive; but the vast volume the sympathetic holds over the non-sympathetic, in ethereal space, makes it at once the ruling medium and re-adjustor of all opposing conditions if properly brought to bear upon them."

(Signed) KEELY.

Until Mr. Keely's "Theoretical Exposée" is given to the world, there are few who will fathom the full meaning of these views. So little did Dr. Hartmann comprehend the principle involved that he ignored them altogether, and in the more than one hour's conversation with Mr. Keely which followed, instead of keeping to this subject matter as requested, he made no allusion to it whatever, and confined his investigations to the mechanical work of Mr. Keely in its application to machinery. In leaving,

Mr. Keely again expressed his great delight in meeting one who knew so much of the hidden working of some of nature's laws; whereas, after his departure, Dr. Hartmann announced it as his opinion that, although Mr. Keely had made the greatest discovery of this or of any other age, he would never be able to utilize the force in mechanics, and that his mission would be to spiritualize the world itstead of advancing its material progress.

Some days later, when Mr. Keely was asked why it was that Dr. Hartmann no longer believed in the mechanical success of Mr. Keely's inventions, the reply was made that Dr. Hartmann, in disclosing his own views and theories and philosophy, had prevented Mr. Keely from any attempt to point out the errors in these views and theories: feeling, as Mr. Keely did feel, that he would be wanting in humility to dispute with one so learned as Dr. Hartmann, and prefering to wait until the court had removed the injunction placed upon him (Keely), when he would be at liberty to demonstrate to Dr. Hartmann the nature of his errors by the operation of his inventions. However, this delay was not necessary, inasmuch as upon the occasion of Dr. Hartmann's first visit to the workshop, where he saw the old generator, the old Liberator and other machinery, his knowledge that, by means of the vibrations of Ether called "Sound," the molecular structure of bodies may be changed, even though these vibrations are not audible to the human ear, caused Dr. Hartmann to confess his error, and to assert that his confidence in Mr. Keely's mechanical success was re-established and stronger than it had ever been before. Those scientists who, because they could not hear the vibrations of sound, in Mr. Keely's Liberator, denied its operation, saying that one could not make something out of nothing, seem to forget that there are inaudible vibrations of sound as there are invisible rays of light.

Dr. Hartmann knows that "everything in nature has its own appropriate 'sound,' 'colour,' and 'number,' and can be acted upon as soon as we are in possession of its 'key-note.'" This knowledge enabled him to grasp the principle of Mr. Keely's inventions, as soon as the action of the mechanism was explained to him. Although Dr. Hartmann then and there expressed his intention of sacrificing some of his property in order to invest in the new company, in process of organization, it was from no sordid motive that he was so intensely interested in the practical part of Mr. Keely's work; but, having seen such marvellous effects produced in occult experiments, while residing in India, he was inclined to attribute to Mr. Keely *natural occult* powers which could never be made available in mechanics. Mr. Keely's financial success depends upon the prolongation of his life until his "work of evolution" is completed. Therefore, the writer of this paper has never advised anyone to invest on such an uncertainty: and she requested Dr. Hartmann not to do so.

Mr. Keely's discovery embraces the manner or way of obtaining the

key-note, or "chord of mass," of mineral, vegetable, and animal substances; therefore, the construction of instruments, or machines, by which this law can be utilized in mechanics, in arts, and in restoration of equilibrium in disease, is only a question of the full understanding of the operation of this law. Herein lies Mr. Keely's work of evolution.

The principal point of difference existing between Mr. Keely and Dr. Hartmann, in their views respecting "force," lies in the former attributing the so-called "forces" of nature to various modes of vibration, as to the length and direction of the vibrations; while the latter attributes all "forces" to various modes of vibration, as to the number of vibrations in a second. Electricity Mr. Keely defines as a certain form of atomic vibration. He estimates

Molecular vibrations	at		100,000,000	per	second.
Inter-molecular	,,	,,	300,000,000	,,	,,
Atomic	,,	,,	900,000,000	,,	,,
Inter-atomic	,,	,,	2,700,000,000	,,	,,
Ætheric	,,	,,	8,100,000,000	,,	,,
Inter-Ætheric	,,	,,	24,300,000,000	,,	,,

In such fields of research, Mr. Keely finds little leisure. Those who accuse him of "dilly-dallying," of idleness, of always "going to do" and never "doing," of "visionary plans," etc., etc., know nothing of the infinite patience, the persistent energy, which for a quarter of a century has upheld him in his struggle to attain this end. Still less, if possible, is he understood by those who think he is seeking self-aggrandizement, fame, fortune, or glory.

The time is approaching when all who have sought to defame this discoverer and inventor, all who have stabbed him with unmerited accusations, all who have denounced him as "a bogus inventor," "a fraud," "an imposter," "a charlatan," "a modern Cagliostro," will be forced to acknowledge that he has done a giant's work for true science, even though he should not live to attain commercial success. But history will not forget that, in the nineteenth century, the story of Prometheus has been repeated, and that the greatest mind of the age, seeking to scale the heavens to bring down the light of truth for mankind, met with Prometheus's reward.

CLARA J. BLOOMFIELD-MOORE.

12, Great Stanhope Street, Mayfair.

July 1, 1888.

NOTE.—Dr. Hartmann, in a report, or condensed statement, in reference to Mr. Keely's discovery, writes as follows: "He will never invent a machine by which the equilibrium of the living forces in a disordered brain can be restored."

As such a statement would lead the reader of the report to fancy that Mr. Keely expected to invent such an instrument, it is better to correct the error that Dr. Hartmann has fallen into. Mr. Keely has never dreamed of inventing such an instrument. He hopes, however, to perfect one that

he is now at work upon, which will enable the operator to localize the seat of disturbance in the brain in mental disorders. If he succeeds, this will greatly simplify the work of "re-adjusting opposing conditions"; and will also enable the physician to decide whether the "differential disaster" has taken place which prevents the possibility of establishing the equation that is necessary to a cure.

According to Mr. Keely's theories, it is that form of force known as magnetism—*not* electricity—which is to be the curative agent of the future, thus reviving a mode of treatment handed down from the time of the earliest records, and made known to the Royal Society of London more than fifty years since by Prof. Keil, of Jena, who demonstrated the susceptibility of the nervous system to the influence of the natural magnet, and its efficacy in the cure of certain infirmities, as thousands can testify in our day who are indebted to "Parke's *Compound Magnets*"* for relief; trying them as the last resort after having "suffered much at the hands of many physicians," as St. Paul said. A grandson of Goethe, after calling upon Robert Browning many years since, returned to inquire if he had dropped the magnet there which he was wearing, as he had missed it after leaving the house. The effect of the magnet is one of the effects of the law of sympathetic association, which Keely demonstrates as the governing medium of the universe throughout animate and inanimate nature. The three MS. volumes written by him on this subject bear the following titles:—

VOL. I.

Theoretical Exposé, or Philosophical Analysis of Vibro-Molecular, Vibro-Atomic, and Sympathetic Vibro-Etheric Forces, as applied to induce Mechanical Rotation by Negative Sympathetic Attraction.

VOL. II.

Explanatory Analysis of Vibro-Acoustic Mechanism in all its different Groupings or Combinations to Induce Propulsion and Attraction (sympathetically) by the power of Sound Force; as, also, the Different Conditions of Intensity, both Positive and Negative, on the Progressive Octaves to Ozonic Liberation and Luminosity.

VOL. III.

The Soul of Matter, or the Connective Link between the Finite and the Infinite, progressively considered from the crude Molecular to the Compound Inter-Etheric; showing also the Control of Mind over Matter in all the Variations of Mass-Chords and Molecular Groupings, both Physical and Mechanical.

These volumes are to be published by the Lippincott Publishing Company, of Philadelphia, as soon as Keely has completed his mechanical work. C. J. B. M.

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* An agency for the sale of these magnets ought to be established in every city and town. The London Agency is at 166, Fleet Street, London.

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NATURE-SPIRITS, OR ELEMENTALS.

BY NIZIDA.

"Life is one all-pervading principle, and even the thing that seems to die and putrify but engenders new life and changes to new forms of matter. Reasoning, then, by analogy—if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world, common sense would suffice to teach that the circumfluent Infinite, which you call space—the boundless Impalpable which divides the earth from the moon and stars—is filled also with its correspondent and appropriate life."—ZANONI.

Within the last fifty years the human mind has been awakening slowly to the fact that there is a world, invisible to ordinary powers of vision, existing in close juxtaposition to the world cognised by our material senses. This world, or condition of existence for more etherial beings, has been variously called—Spirit-world, Summer-land, Astral-world, Hades, Kama-loca, or Desire-world, etc. Slowly and with difficulty do ideas upon the nature and characteristics of this world dawn upon the modern mind. The imagination, swayed by pictures of sensuous life, revels in the fantastic imagery it attributes to this unknown and dimly conceived state of existence, more often picturing what is false than what is true. Generally speaking, the most crude conceptions are entertained; these embrace but two conditions of life, the embodied and disembodied, for which there are only the earth and heaven, or hell, with that intermediate state accepted by Roman Catholics, called Purgatory. There is, therefore, for such minds, only two orders of beings, *i.e.*, mankind, and angels or devils, categorically termed "spirits"; but what would be the mode of life of those "spirits," is a subject upon which ordinary intellects can throw no light at all. Their ideas are walled in by an impenetrable darkness, and not a ray of light glimmers across the unfathomable gulf lying beyond the grave; that portal of death which, for them, opens upon unknown darkness, and closes upon the light, vivacity, and gaiety of the earth.

The idea that the beings we would term *disembodied* do actually inhabit bodies of an aerial substance, invisible to our grosser senses, in a world exactly suited to their needs, surpasses the comprehension of an ordinary understanding, which can conceive only of gross matter, visible and tangible. Yet science begins to talk of *mind-stuff*, or *soul-substance*, in reality that etherial substance which ranks next to dense matter, and which it wears as an external, more hardened shell. For there is space within

space. Once realising the existence of an *inner world*, we shall find that all our ideas concerning space, time, and every particular of our existence, and the world we live in must become entirely revolutionised.

The principal source of knowledge which has been opened in modern times concerning the next state of existence has revealed itself in a manner homogeneous to itself. It has come by an interior method—a revelation from within acting upon the without. The inner world, although always acting upon and through its external covering, in a hidden or veiled way, as from an inscrutable cause, has manifested itself in a manner more overt and cognisable by the bodily senses of man. At least that which has usually been termed, with more or less awe, the "supernatural," the "ghostly," has impinged upon the mental incrassation of sensual man as a thing to be reckoned with in daily life; no longer to be relegated to the region of vague darkness *d'outre tombe*. Hence the human mind is being awakened to study and dive into the depths of that life within life, wherein dwell the disembodied, the so-called *dead*, the angels, and, *per contra*, the devils. Those hidden aerial and etherial regions, wherein the *souls* of things, and beings, draw life from the bosom of Nature: wherein they find their *active* habitat: wherein Nature keeps a store of objects more wonderful, and infinitely more varied, than serve for her regions of dense matter: wherein man can discern the occult causes and beginnings of all things, even of his own thoughts; and whereupon he learns, at length, that he possesses the power of projecting by thought-creation forms more or less endued with life and intelligence, which compose his mental world, and with which he, as it were, "peoples space." He finds the sphere of his responsibilities immensely enlarged by this new knowledge, of which he is taking the first honeyed sips, delighted with the self-importance which the heretofore unsuspected power of diving into the unseen seems to bestow. If hitherto he has had to hold himself responsible for the consequences of his external actions, that they should not militate against the order of society as regards the laws of morality and virtue, he has at least acted upon the impression that his *secret thoughts* were his own, and remained with him, affecting no one but himself; were incognisable in their veiled chambers, and of which it was not necessary to take any notice: the transitory, evanescent, spontaneous workings of mind, unknown, and inscrutable, which begin and end like the flight of a bird, whence coming and where going it is impossible to know.

By the first faint gleams of the light of hidden wisdom, which are beginning to dawn upon his mind, he now perceives that responsibility does not end upon the plane of earth, but extends into the aerial regions of that inner world where his thoughts are no longer secret, and where they affect the astral currents, acting for the good or detriment of others to almost infinite extent. That he may act upon the ambient atmospheres, not only

of the outer but inner planes of life, like a plant of poisonous exhalations, if his thoughts be not pure and good; peopling *unseen* space with the outcome of a debased mind, in the shape of hideous and maleficent creatures. He becomes responsible, therefore, for the consequences of his mental actions and thought-life, as well as those actions carefully prepared to pass unchallenged before this world's gaze.

Diving into the unseen by the light of the new spiritual knowledge now radiating into all minds, we learn that there are three degrees of life in man, the material, the aerial, and the etherial, corresponding to body, soul, and spirit; and that there are three corresponding planes of existence inhabited by beings suited to them.

The subject of our paper will limit us at present to the aerial, or soul-plane—the next contiguous, or astral world. The beings that more especially live in this realm of the soul, have by common consent been termed "Elementals." Nature in illimitable space teems with life in forms etherial, evanescent as thought itself, or more objectively condensed and solidified, according to the inherent attraction which holds them together; enduring according to the force, energy, or power which gave them birth; intelligent, or non-intelligent, from the same source, which is mental. These spirits of the soul-world are possessed of aerial bodies, and their world has its own firmament, its own atmosphere and conditions of existence, its own objects, scenes, habitations. Yet their world and the world of man intermingle, interpenetrate, and "throw their shadows upon each other," says Paracelsus. Again, he says: "As there is in our world water and fire, harmonies and contrasts, visible bodies and invisible essences, likewise these beings are varied in their constitution, and have their own peculiarities, for which human beings have no comprehension."

Matter, as known to men in bodies, is seen and felt by means of the physical senses; but to beings not provided with such senses, the things of our world are as invisible and intangible as things of more etherial substance are to our grosser senses. Elementals which find their habitat in the interior of the earth's shell, usually called "*gnomes*," are not conscious of the density of the element of earth as we perceive it; but breathe in a free atmosphere, and behold objects of which we cannot form the remotest conception. In like manner exist the *Undines* in water, *Sylphs* in air, and *Salamanders* in fire." The Elementals of the Air, Sylphs, are said to be friendly towards man; those of the water, Undines, are malicious. The Salamanders can, but rarely do, associate with man, "on account of the fiery nature of the element they inhabit." The Pigmies (gnomes) are friendly; but as they are the guardians of treasure they usually oppose the approach of man, baffling by many mysterious arts the selfish greed of seekers for buried wealth. We, however, read of their alluring miners either by stroke of pick, or hammer, or

by floating lights to the best mineral "leads." Paracelsus says of these subterranean elementals that they build houses, vaults, and strange-looking edifices of certain immaterial substances unknown to us. "They have some kind of alabaster, marble, cement, etc., but these substances are as different from ours as the web of a spider is different from our linen."

These inhabitants of the elements, or "nature-spirits," may, or may not be, conscious of the existence of man; oftentimes feeling him merely as a force which propels, or arrests them; for by his will and by his thought, he acts upon the astral currents of the aerial world in which they live; and by the use of his hands he sways the material elements of earth, fire, and water wherein they are established. They perceive the soul-essence of man with its "currents and forms," and they also are capable of reading such thoughts as do not spiritually transcend their powers of discernment. They perceive the states of feeling and emotions of men by the "*colours* and impressions produced in their auras," and may thus irresistibly be drawn into overt action upon man's plane of life. They are the invisible *stone-throwers* we hear of so frequently, supposed to be *human* spirits; the perpetrators of mischief, such as destruction of property in the habitations of men, noises, and mysterious nocturnal annoyances.

Of all writers upon occult subjects to whose works we have as yet gained access, Paracelsus throws the greatest light upon these tricky sprites celebrated in the realm of poesy, and inhabiting that disputed land popularly termed Fairydom. From open vision, and that wonderful insight of the "master" or adept into the secrets of nature, Paracelsus is able to give us the most positive information concerning their bodily formation, the nature of their existence, and other extraordinary particulars, which prove that he has actually seen and observed them, and doubtless also *employed* them as the obedient servants of his purified will: a power into which the *spiritual man* ascends by a species of right, when he has thrown off, or conquered, the thraldom of matter in his own body, and stands open-eyed at "the portals of his deep within."

We will quote certain extracts from the pages of this wonderful interpreter of Nature. "There are two kinds of flesh. One that comes from Adam, and another that does not come from Adam. The former is gross material, visible and tangible for us; the other one is not tangible and not made from earth. If a man who is a descendant from Adam wants to pass through a wall, he will have first to make a hole through it; but a being who is not descended from Adam needs no hole nor door, but may pass through matter that appears solid to us without causing any damage to it. The beings not descended from Adam, as well as those descended from him, are organised and have substantial bodies; but there is as much difference between the substance composing their bodies as there is between Matter and Spirit. Yet the Elementals are not Spirits, because they have flesh,

blood, and bones; they live and propagate offspring; they eat and talk, act and sleep, etc., and consequently they cannot be properly called 'spirits.' They are beings occupying a place between man and spirits, resembling men and women in their organization and form, and resembling spirits in the rapidity of their locomotion. They are intermediary beings or Composita, formed out of two parts joined into one; just as two colours mixed together will appear as one colour, resembling neither one nor the other of the two original ones. The Elementals have no higher principles; they are therefore not immortal, and when they die they perish like animals. Neither water nor fire can injure them, and they cannot be locked up in our material prisons. They are, however, subject to diseases. Their costumes, actions, forms, ways of speaking, etc., are not very unlike those of human beings; but there are a great many varieties. They have only animal intellects, and are incapable of spiritual development."

In saying the Elementals have "no higher principles," and "When they die they perish like animals," Paracelsus does not stop to explain that the higher principles in them are absolutely latent, as in plants; and that animals in "perishing" are not destroyed, but the psychical or soul-part of the animal passes, by the processes of evolution, into higher forms.

"Each species moves only in the element to which it belongs, and neither of them can go out of its appropriate element, which is to them as the air is to us, or the water to fishes; and none of them can live in the element belonging to another class. To each elemental being the element in which it lives is transparent, invisible, and respirable, as the atmosphere is to ourselves." "As far as the personalities of the Elementals are concerned, it may be said that those belonging to the element of water resemble human beings of either sex; those of the air are greater and stronger; the Salamanders are long, lean, and dry; the Pigmies (Gnomes) are the length of about two spans, but they may extend or elongate their forms until they appear like giants."

"Nymphs (undines, or naiads) have their residences and palaces in the element of water; Sylphs and Salamanders have no fixed dwellings. Salamanders have been seen in the shape of fiery balls, or tongues of fire running over the fields or appearing in houses;" or at physical séances as starry lights, darting and dancing about.

"There are certain localities where large numbers of Elementals live together, and it has occurred that a man has been admitted into their communities and lived with them for a while, and that they have become visible and tangible to him."

Poets, in their moments of exaltation, have an unconscious soul-vision before which Nature's invisible worlds lie like an open volume, and they translate her secrets into language of mystic meanings whose harmonies are re-interpreted by sympathetic minds. The poet Hogg, in his "*Rapture*

of Kilmeny," would seem to have had a vision of some such visit as that described above, into the fairyland of pure, peaceful *Elementals*.

"Bonny Kilmeny gaed up the glen"—and is represented as having fallen asleep. During this sleep she is transported to "a far countrye," whose gentle, lovely inhabitants receive her with delight. The following lines reveal the poet's power of inner vision, as will be seen by the words italicised. They are in wonderful accord with the descriptions given by Paracelsus from the actual observation of a *conscious seer*:—

> "They lifted Kilmeny, they led her away,
> And she walk'd *in the light of a sunless day*;
> The sky was *a dome of crystal bright*,
> The *fountain of vision and fountain of light*;
> The emerald fields *were of dazzling glow*,
> And the *flowers of everlasting blow*."

It needs but a brushing away of the films of flesh, which occurs in moments of rapt inspiration, for the soul, escaping from its prison-house, to revel in the innocent, peaceful scenes of its own inner world, and give a true description of what it beholds. The inner meanings of things, the symbolical correspondences are revealed in a flash of light, and the poet-soul becomes revelator and prophet all in one. He sets it down to imagination and fancy, when he returns into his normal state, and it is what we call "a flight of genius,"—the power of the soul to enter its own appropriate world. Certainly "*les ames de boue*" have no such power. It is, however, a *proof that world exists*, if we will but understand it aright.

There has never existed a poet with a truer conception of "elemental life" than Shakspeare. What more exquisite creation of the poet's fancy, which *might be every word of it true*, for in no particular does it surpass the truth, than that of *Ariel*, whom the "foul witch Sycorax," "by help of her more potent ministers, and in her most unmitigable rage," did confine "into a cloven pine;" for Ariel, the good "elemental," was "a spirit too delicate to act her earthly and abhorred commands." When Prospero, the Adept and White Magician, arrived upon the scene, by his superior art he liberated the delicate Ariel, who afterwards becomes his ministering servant for *good*, not for evil.

In the "Midsummer Night's Dream," Titania transports a human child into her elemental world, where she keeps him with so jealous a love as to refuse to yield him even to her "fairy lord," as Puck calls him. Puck himself is almost as exquisite a realisation of "elemental" life as Ariel. As Shakespeare unfolds the lovely, innocent tale of the occupations, sports and pranks of this aerial people, he introduces us to the elementals of his own beautiful thought world; and, although indulging in the "sports of fancy," there is so broad a foundation of truth, that, being enlightened by the revelations of Paracelsus, we no longer think we are merely entertained by the poetical

inventions of a master of his art, but may well believe we have been witnesses of a charming reality beheld through the "rift in the veil" of the poet's unconscious inner sight. Indeed, one of the tenets of occult science is that there is nothing on earth, nor that the mind of man can conceive, which is not already existent in the unseen world.

We reflect in the translucence, or "*diaphane*" of our mental world those concrete images of things which we attract by the irresistible magnetism of *desire* working through the thought. It is a spontaneous, unconscious mental process with us; but there is no reason why it should not become a perfectly conscious process regulated by a divine wisdom to functions of harmony with nature's laws, and to productions of beauty and beneficence for the good of the whole world. As the world is the concreted emanation of Divine Thought, so it is by thought that man, the microcosm, *creates* upon his petty, finite plane. Given the desire—even if it be only as the lightest breath of a summer zephyr upon the sleeping bosom of the ocean, scarcely ruffling its surface—it becomes a centre of attraction for suitable molecules of thought-substance floating in space, which immediately "agglomerate round the idea proceeding to reveal itself," *by means* of clothing itself in substance. By these silent processes in the invisible world wherein our souls draw the breath of life, we form our mental world, our personal character, even our very physical bodies. The *perisprit*, or astral body, the vehicle for *formless spirit*, is essentially builded up from the mental life, and grows by the accretion of those atoms or molecules of thought-substance which are assimilable by the mind. Hence a good man a man of lofty aspirations, forms, as the *nearest* external clothing of his inner spirit, a beautiful soul-body, which irradiates through and beautifies the physical body. The man of low and grovelling mind will, on the contrary, attract the depraved and poisoned substances of the lower astral world; the malarial emanations thrown off by other equally depraved beings, by which his mind becomes embruted, his soul diseased, whilst his physical form presents in a concrete image the ugliness of his inner nature. Such a man never ascends above the dense, mephitic vapours of the sin-laden world, nor takes into his soul the slightest breath of pure, vitalising air. He is diseased by invisible astral *microbes*, being most effectually self-inoculated with them by the operation of desires which never transcend the earth. Did we lift the veil which shrouds from mortal sight the elemental world of such a moral pervert, we should behold a world teeming with hideous forms, and as actively working as the *bacteria* of fermentation revealed by a powerful microscope, elementals of destruction, death, and decay, which must pass out into other forms for the purification of the spiritual atmosphere; creatures produced by the man's own thoughts, living upon and in him, and reflecting, like mirrors, his hideousness back again to himself. It is from the presence of innumerable foci of evil of this kind that

the world is befouled, and the moral atmosphere of our planet tainted. They emit poisoned astral currents, from which none are safe but those who are in the *positive* condition of perfect moral health.

From the Fountain of Life we draw in the materials of life, and become, upon our lower plane, other living fountains, which from liberty of choice, and freedom of will, have the power of so muddying the pure stream, that in its turbidness and foulness it becomes death instead of life, and produces hell instead of heaven. When we, by self-purification, and that constant mental discipline which trains us upwards, clinging to our highest ideal by the tendrils of faith, and love, and continual aspiration, as the vine would cling to a rock—have eliminated all that is impure in our thought world, we become fountains of life, and make our own heavens, wherein are reflected only images of divine beauty. The whole elemental world on our immediate astral plane becomes gradually transformed during the progress of our evolution into the higher spiritual grades of being. And as humanity *en masse* advances, throwing off the moral and spiritual deformity of the selfish, ignorant Ego, the astral atmospheres belonging to our planet world become filled with "elementals" of a peaceful, loving character, of beautiful forms, and of beneficent influences. The currents of evil force which now act with a continually jarring effect upon those striving to maintain the equilibrium of harmony with Nature upon the side of *good*, would cease. That depression, agitation, and distress which now, from inscrutable causes, assail minds otherwise rejoicing in an innocent happiness, forewarning them of some impending calamity, or of some evil presence it seems impossible to shake off, would become unknown. The horrible demons of War, with which humanity, in its sinful state of *separateness*, is continually threatening itself,—as if the members of one body were self-opposed, and revolting from that state of agreement that can alone ensure the well-being of the whole—would no longer be held, like ravenous bloodhounds chafing against their leashes, ready to spring, at a word, upon their hellish work; but they will have passed away, like other hideous deformities of evil; and the serene astral atmospheres would no longer reflect ideas of cruel wrongs to fellow-beings, revenge, lust of power, injustice, and ruthless hatred. We are taught that around an "idea" agglomerate the suitable molecules of soul-substance—"Monads," as Leibnitz terms them, until a concrete form stands created, the production of a mind, or minds. All the hideous man-created beings, powers or forces, which now act like ravaging pestilences and storms in the astral atmospheres of our planet will have disappeared like the monstrous phantoms of a frightful dream, when the whole of humanity has progressed into a state of higher spiritual evolution. It is well to reflect that *each individual*, however humble and apparently insignificant his position in the great human family, can aid by his life, by the silent emanation of his pure and wise thoughts, as well as

by his active labours for humanity, in bringing nearer this halcyon period of peace, harmony, and purity—that millennium, in short, we are all looking forward to, as a dream we can never hope to see realised.

In "*Man: Fragments of Forgotten History*," we read: "Violence was the most baneful manifestation of man's spiritual decadence, and it rebounded upon him from the elemental beings, whom it was his duty to develop"—those *sub-mundanes*, towards whom man is now learning he incurs *responsibilities* of which he is at present utterly unconscious, but of which he will indubitably become more and more aware as he ascends the ladder of spiritual evolution.

To continue our extract from "*Fragments*." "When this duty was ignored, and the separation of interests was accentuated, the natural man forcibly realised an antagonism with the elemental spirits. As violence increased in man, these spirits waxed strong in their way, and, true to their natures, which had been outraged by the neglect of those who were in a sense their guardians, they automatically responded with resentment. No longer could man rely upon the power of love or harmony to guide others, because he himself had ceased to be impelled solely by its influence; distrust had marred the symmetry of his inner self, and beings who could not perceive but only *receive impressions projected towards them*, quickly adapted themselves to the altered conditions."—(Elementals as "forces," respond to forces, or are swayed by them; man, as a superior force, acts upon them, therefore, injuriously, or beneficially, and they in their turn, poisoned by his baleful influence, when he is depraved, become injurious forces to him by the laws of reaction).—"At once nature itself took on the changed expression; and where all before was gladness and freshness there were now indications of sorrow and decay. Atmospheric influences hitherto unrecognised began to be noted; there was felt a chill in the morning, a dearth of magnetic heat at noon-tide, and a universal deadness at the approach of night, which began to be looked upon with alarm. For a change in the object must accompany every change in the subject. Until this point was reached there was nothing to make man afraid of himself and his surroundings."

"And as he plunged deeper and deeper into matter, he lost his consciousness of the subtler forms of existence, and attributed all the antagonism he experienced to unknown causes. The conflict continued to wax stronger, and, in consequence of his ignorance, man fell a readier victim. There were exceptions among the race then, as there are now, whose finer perceptive faculties outgrew, or kept ahead, of the advancing materialisation; and they alone, in course of events, could feel and recognise the influences of these earliest progeny of the earth."

"Time came when an occasional appearance was viewed with alarm, and was thought to be an omen of evil. Recognising this fear on the part

of man, the elementals ultimately came to realise for him the dangers he apprehended, and they banded together to terrify him."—(They reflected back to him his own fears in a concrete form, sufficiently intelligent, perhaps, to take some malicious pleasure in it, for man in propelling into space a force of any kind is met by a reactionary force, which seems to give exactly what his mind foreshadowed. In the negative coldness of fear, he lays himself open to infesting molecules or atoms which paralyse life, and hefalls a victim to his own lack of faith, cheerful courage and hope). "They found strong allies in an order of existence which was generated when physical death made its appearance" (*i.e.*, Elementaries, or Shells); "and their combined forces began to manifest themselves at night, for which man had a dread as being the enemy of his protector, the Sun."*

"The elementaries galvanized into activity by the elemental beings began to appear to man under as many varieties of shape as his hopes and fears allowed. And as his ignorance of things spiritual became denser, these agencies brought in an influx of error, which accelerated his spiritual degeneration. Thus, it will be seen that man's neglect of his duty to the nature-spirits is the cause which has launched him into a sea of troubles, that has shipwrecked so many generations of his descendants. Famines, plagues, wars, and other catastrophes are not so disconnected with the agency of nature-spirits as it might appear to the sceptical mind."*

It is therefore evident that the world of man exercises a controlling power over this invisible world of "elementals." Even in the most remote and inaccessible haunts of nature, where we may imagine halcyon days of an innocent bliss elapsing in poetic peace and beauty for the more harmless of these irresponsible, evanescent offspring of nature's teeming bosom, they must inevitably, sooner or later, yield up their peaceful sovereignty to the greater monarch, man; who usually comes with a harsh and discordant influence, like the burning sirocco of the desert, like the overwhelming avalanche from the silent peaks of snow, or the earthquake, convulsing and tearing to atoms the beauty of gardens, palaces, cities. It is said that elementals "*die*"; it is presumable that at such times they die by myriads, when the whole surface of the earth becomes changed from the unavoidable passing away of nature's wildernesses, the peaceful homes of bird and beast, as the improving, commercial, money-grasping man—that contradiction of God, that industrious destroyer, who lives at war with beauty, peace, and goodness—appears upon the scene. These may be called poetical rhapsodies: yet poetry is, in a mysterious way, closely allied to that hidden truth which has its birth on the soul-plane, and the imagination of man is, according to Eliphas Lévi, a clairvoyant and magical faculty—"the wand of the magician."

To speak of elementals *dying*, is to use a word which expresses for us

* "Fragments of Forgotten History."

change of condition; the passing from one sphere of life to another, or from one plane of consciousness to another. This to the sensual man is "death." But there is *no* death—it is merely a passing from one phase of existence to another. Hence the elementals lose the forms they once held, changing their plane of consciousness, and appearing in other forms.

We have shown somewhat of the mysterious way in which man acts upon these invisible denizens of his soul-world, and by which he incurs a certain responsibility. By the dynamic power of thought and will it is done —as everything is done. The elementals pushed by man, as by a superior force, off that equilibrium of harmony with pure, innocent nature, which they originally maintained when our planet was young, have been transformed into powers of evil, which man brings upon himself as retribution—the reaction of that force he ignorantly sets in motion when he breaks the beneficent laws of nature. Originally dependant upon him, and capable of aiding him in a thousand ways when he is wise and good, they have become his enemies, who thwart him at every turn, and guard the secrets of their abodes with none the less implacable sternness because they are probably only semi-conscious of the functions they perform. It is nature acting through them—the great Cosmic Consciousness, which forbids that desecrating footsteps shall invade the holy precincts of her stupendous life-secrets. But to the spiritual man—the god—these secrets open of themselves, like a hand laden with gifts, readily unclosing to a favourite and deserving child.

Giving forth a current of evil, and sinking therefrom into a state of bestial ignorance, man has enveloped himself in clouds of darkness which assume monstrous shapes threatening to overwhelm him. A wicked man is generally a coward, because he lives in a state of perpetual dread of the reactionary effect of the evil forces he has set in motion. These are volumes of elemental forms banded together, and swaying like the thunder-clouds of a gathering storm.

To disperse these, his own spiritual mind must ray forth the light reflected from the Source of Light—Omniscience. In the astral atmospheres of the spiritual man, there are no clouds, and fear is unknown. In the mental world of the innocent and pure, those are only forms of gracious beauty, as lovely as the shapes of nature's innocent embryons, which reveal themselves in the forests, the running streams, the floating breeze, and in company with the birds and flowers, to the clairvoyant sight of those nature-lovers before whom she withdraws her veils, communing with their souls by an intuitional speech which fills them with rapturous admiration. It is not only the learned scientist who may read Nature's marvellous revelations; for she whispers them with maternal tenderness into the open ears of babes, where they remain ever safe from desecration, and are cherished as the soul's innocent delights in hours of isolation from the busy, jarring world.

The spiritual soul is ever looking beneath nature's material veils for *correspondences*. Every natural object *means* something else to such penetrating vision—a vision which begins to be spontaneously exercised by the soul when it has fairly reached that stage of spiritual evolution; and to this silent exploration many a secret meaning reveals itself by object-pictures, which awaken reflection and inquiry as to the why and wherefore. Thus the spiritual man drinks, as it were, from nature's own hand the pure waters of an inexhaustible spring—that occult knowledge which feeds his soul, and aids in forming for him a beautiful and powerful astral body. And Nature becomes invested to his penetrating sight with a beauty she never wore before, and which the clay-blinded eyes of animal man can never behold. Such a man would enter the isolated haunts of the purer nature-spirits with gentle footsteps, and loving thoughts. To him the breeze is wafted wooingly, the streams whisper music, and everything wears an aspect of loving joyousness, and inviting confidence. Beside the rigid material forms, he sees their "aromal counterparts:" every thing is life; the very stones live, and have a consciousness suited to their state: and he feels as if every atom of his own body vibrated into unison with the living things about him—as if *all were one flesh*. To injure a single thing would be impossible to him. Such is the soul-condition of the perfect man, to whom evil has become impossible.

An Adept has written—"Every thought of man upon being evolved passes into another world and becomes an active entity by associating itself—coalescing, we might term it—with an Elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period, proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with the offspring of his fancies, desires, impulses, and passions: a current which re-acts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. . . . The Adept evolves these shapes consciously, other men throw them off unconsciously."

Therefore, man must be held responsible not only for his outward actions, but his secret thoughts, by which he puts into existence irresponsible entities of more or less maleficent power, if his thoughts be of an evil nature. These are revelations of a deep and abstruse character; but would they have come at all if man had not reached that stage of evolution when it is necessary he should step up into his spiritual kingdom, and rule as a master over his lower self, and as a beneficent god over every department of unintelligent nature?

We note the closing words of the Adept's letter:—"The Adept evolves

these shapes consciously, other men throw them off unconsciously." In the Adept's soul-world then—the man who has ascended, by self-conquest primarily, into his spiritual kingdom, and who has graduated through years of probation and study in spiritual or occult science—*i.e.*, the White Magician, the Son of God, the inheritor, by spiritual evolution, of divinity —there would reign peace, happiness, beauty, order, absolute harmony with Nature on the side of good. No discordant note, no deformed astral production to embarrass or obstruct the current of divine magnetism he emanates into space—the delicious, soul-purifying, healing, and uplifting aura which radiates from him as from a centre of beneficence to the lower world of struggling humanity. The semi-intelligent forces of nature, the innocent nature spirits, would, in such a soul-world, find an appropriate and harmonious habitat, clustering in waiting obedience upon the behests of a Master, whose every thought-breath would be as an uplifting life.

To such a state and condition of complete harmony with God and Nature must the truly perfect spiritual man ascend by evolution.

NIZIDA.

THE DIFFERENCE BETWEEN ELEMENTALS AND ELEMENTARIES.

FROM the similarity of the terms used to designate two classes of astral beings who are able to communicate with man, a certain confusion has arisen in the public mind, which it would be as well, perhaps, to aid in removing.

"Elementals" is a term applied to the nature spirits, the living existences which belong peculiarly to the elements they inhabit; "beings of the *mysteria specialia*," according to Paracelsus, "soul-forms, which will return into their chaos, and who are not capable of manifesting any higher spiritual activity because they do not possess the necessary kind of constitution in which an activity of a spiritual character can manifest itself." . . . . "Matter is connected with Spirit by an intermediate principle which it receives from this Spirit. This intermediate link between matter and Spirit belongs to all the three kingdoms of nature. In the mineral kingdom it is called Stannar, or Trughat; in the vegetable kingdom, Jaffas; and it forms in connection with the vital force of the vegetable kingdom, the Primum Ens, which possesses the highest medicinal properties. . . . In the animal kingdom, this semi-material body is called Evestrum, and in human beings it is called the Sidereal Man. Each living being is connected with the Macrocosmos and Microcosmos by means of this intermediate element or Soul, belonging to the Mysterium

Magnum from whence it has been received, and whose form and qualities are determined by the quality and quantity of the spiritual and material elements." . . . From this we may infer that the "Elementals," properly speaking, are the "Soul-forms" of the elements they inhabit—the activities and energies of the World-Soul differentiated into forms, endowed with more or less consciousness, and capacities for "feeling," and hours of enjoyment, or pain. But these, never, or rarely, entering any more deeply into dense matter than enabled so to do by their aerial invisible bodies, do not appear upon our gross physical plane otherwise than as forces, energies, or influences. Their Soul-forms are the intermediate link between matter and spirit, resembling the Soul-forms of animals and men, which also form this intermediate link. The difference being that the souls of animals and men have enveloped themselves in a casing of dense matter for the purposes of existence upon the more external planes of life. Consequently, after the death of the external bodies of men and animals, there remain astral remnants which undergo gradual disintegration in the astral atmospheres. These have been termed "Elementaries"; *i.e.*, "the astral corpses of the dead; the etherial counterpart of the once living person, which will sooner or later be decomposed into its astral elements, as the physical body is dissolved into the elements to which it belongs. The Elementaries of good people have little cohesion and evaporate soon; those of wicked people may exist a long time; those of suicides, etc., have a life and consciousness of their own as long as a division of principles has not taken place. These are the most dangerous."

In the introduction to "Isis Unveiled," we find the following definition of Elemental Spirits :—

"The creatures evolved in the four kingdoms of earth, air, fire, and water, and called by the Kabalists gnomes, sylphs, salamanders, and undines. They may be termed the forces of nature, and will either operate effects as the servile agents of general law, or may be employed by the disembodied spirits—whether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. *Such* beings never become men." (But there are classes of elemental spirits who do become men, as we shall see further on.)

"Under the general designation of fairies and fays, these spirits of the elements appear in the myth, fable, tradition, and poetry of all nations, ancient and modern. Their names are legion—peris, devs, djins, sylvans, satyrs, fawns, elves, dwarfs, trolls, kobolds, brownies, stromkarls, undines, nixies, salamanders, goblins, banshees, kelpies, prixies, moss people, good people, good neighbours, wild women, men of peace, white ladies, and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe and in every age. These elementals are the principal agents of disembodied but never visible spirits at *séances*, and the

producers of all the phenomena except the 'subjective.'"—("Isis," preface xxix., vol. 1).

"In the Jewish Kabala the nature spirits were known under the general name of *Shedim*, and divided into four classes. The Persians called them *devs*; the Greeks indistinctly designated them as *demons*; the Egyptians knew them as '*afrites*.' The Ancient Mexicans, says Kaiser, believed in numerous spirit-abodes, into one of which the shades of innocent children were placed until final disposal; into another, situated in the Sun, ascended the valiant souls of heroes; while the hideous spectres of incorrigible sinners were sentenced to wander and despair in subterranean caves, held in the bonds of the earth-atmosphere, unwilling and unable to liberate themselves. They passed their time in communicating with mortals, and frightening those who could see them. Some of the African tribes know them as Yowahoos."—("Isis," p. 313, vol. 1).

Of the ideas of Proclus on this subject it is said in "Isis Unveiled":—

"He held that the four elements are all filled with 'demons,' maintaining with Aristotle that the Universe is full, and that there is no void in nature. The demons of earth, air, fire, and water, are of an elastic, ethereal, semi-corporeal essence. It is these classes which officiate as intermediate agents between the gods and men. Although lower in intelligence than the sixth order of the higher demons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties, and various changes of plants. They are the personified ideas or virtues shed from the heavenly *ule* into the inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial gods take form in the plant, and become *its soul*. It is that which Aristotle's doctrine terms the 'form' in the three principles of natural bodies, classified by him as *privation*, matter, and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is 'form'; an invisible, but still, in an ontological sense of the work, a substantial being, really distinct from matter proper. This, in an animal or a plant, besides the bones, the flesh, the nerves, the brains, and the blood, in the former; and besides the pulpy matter, tissues, fibres, and juice in the latter, which blood and juice, by circulating through the veins and fibres, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion, and the chemical energy which is transformed into vital force in the green leaf, there must be a substantial form, which Aristotle called in the horse, the *horse's soul;* and Proclus, the *demon* of every mineral, plant, or animal, and the mediæval philosophers, the *elementary spirits* of the four kingdoms."—("Isis," p. 312, vol. 1.)

"According to the ancient doctrines, the soulless elemental spirits were evolved by the ceaseless motion inherent in the astral light. Light is

force, and the latter is produced by *will*. As this will proceeds from an intelligence which cannot err, for it has nothing of the material organs of human thought in it, being the superfine pure emanation of the highest divinity itself—(Plato's 'Father')—it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in the matrix out of the bodies of a certain class of these elemental beings which have passed away in the invisible worlds."—("Isis," p. 285, Vol. I.)

Speaking of Pythagoras, Iamblichus, and other Greek philosophers, "Isis" says:—

"The universal ether was not, in their eyes, simply a something stretching, tenantless, throughout the expanse of heaven; it was a boundless ocean peopled, like our familiar seas, with monstrous and minor creatures, and having in its every molecule the germs of life. Like the finny tribes which swarm in our oceans and smaller bodies of water, each kind having its 'habitat' in some spot to which it is curiously adapted; some friendly and some inimical to man; some pleasant and some frightful to behold; some seeking the refuge of quiet nooks and land-locked harbours, and some traversing great areas of water, the various races of the elemental spirits were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions" (p. 284, Vol. I.)

"Lowest in the scale of being are those invisible creatures called by the Kabalists the 'elementary.' There are three distinct classes of these. The highest, in intelligence and cunning, are the so-called terrestrial spirits, the 'larvæ,' or shadows of those who have lived on earth, have refused all spiritual light, remained and died deeply immersed in the mire of matter, and from whose sinful souls the immortal spirit has gradually separated. The second class is composed of invisible antitypes of men 'to be' born. No form can come into objective existence—from the highest to the lowest—before the abstract idea of this form, or as Aristotle would call it, the privation of this form—is called forth. . . . These models, as yet devoid of immortal spirits, are 'Elementals' properly speaking, 'psychic embryos'—which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving *in transitu* that divine breath called spirit, which completes the perfect man. This class cannot communicate objectively with man.

"The third class of Elementals proper, which never evolve into human beings, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element, and never

transgressing the bounds of others. These are what Tertullian called 'the princes of the powers of the air.'

"This class is believed to possess but one of the three attributes of man. They have neither immortal souls nor tangible bodies; only astral forms, which partake, in a distinguishing degree, of the element to which they belong, and also of the Ether. They are a combination of sublimated matter and a rudimental mind. Some are changeless, but still have no separate individuality, acting collectively so to say. Others, of certain elements and species, change form under a fixed law which Kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognised by the inner or clairvoyant vision. They not only exist, and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic or hydraulic apparatus; in which occupation they are readily helped by the 'human elementary.' More than this; they can so condense it as to make to themselves tangible bodies, which by their Protean powers they can cause to assume such likenesses as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded away years before. The mind receives indelible impression even from chance acquaintance, or persons encountered but once" (pp. 310, 311, Vol. I.).

"If Spiritualists are anxious to keep strictly dogmatic in their notions of the Spirit-World, they must not set *scientists* to investigate their phenomena in the true experimental spirit. The attempt would most surely result in a partial re-discovery of the magic of old—that of Moses and Paracelsus. Under the deceptive beauty of some of their apparitions, they might find some day the sylphs and fair undines of the Rosicrucians playing in the currents of *psychic* and *odic* force."

"Already Mr. Crookes, who fully credits the *being*, feels that under the fair skin of Katie, covering a simulacrum of heart borrowed partially from the medium and the circle, there is NO SOUL! And the learned authors of the "Unseen Universe," abandoning their "electro-biological" theory, begin to perceive in the universal ether the *possibility* that it is a photographic album of *En-Soph* the Boundless." (Isis, p. 67, Vol. I.)

"We are far from believing that all the spirits that communicate at circles are of the classes called 'Elemental' and 'Elementary.'" Many, especially among those who control the medium subjectively to speak, write, and otherwise act in various ways, are human, disembodied spirits. Whether the majority of such spirits are good or *bad*, largely depends on the private morality of the medium, much on the circle present, and a

great deal on the intensity and object of their purpose. . . . But in any case, human spirits can *never* materialize themselves in *propriâ personâ*, &c.* (p. 67, Vol. 1).

In "Art Magic" we find the following pertinent remarks, p. 322: "There are some features of mediumship, especially amongst those persons known as 'physical force mediums,' which long since should have awakened the attention of philosophical spiritualists to the fact that there were influences kindred only with animal natures at work somewhere, and unless the agency of certain classes of Elemental Spirits was admitted into the category of occasional control, humanity has at times assumed darker shades than we should be willing to assign to it. Unfortunately in discussing these subjects, there are many barriers to the attainment of truth on this subject. Courtesy and compassion alike protest against pointing to illustrations in our own time, whilst prejudice and ignorance intervene to stifle inquiry respecting phenomena, which a long lapse of time has left us free to investigate."

"The judges whose ignorance and superstition disgraced the Witchcraft trials of the sixteenth and seventeenth centuries, found a solvent for all occult, or even suspicious circumstances, in the control of 'Satan and his imps.' The modern Spiritualists, with few exceptions, are equally stubborn in attributing everything that transpires in Spiritualistic circles, even to the wilful *cunningly contrived preparations for deception* on the part of pretended media, to the influence of disembodied human spirits—good, bad, or indifferent; but the author's own experience, confirmed by the assurances of wise-teaching spirits, impels him to assert that the tendencies to exhibit animal proclivities, whether mental, passional, or phenomenal, are most generally produced by Elementals."

"The rapport with this realm of beings is generally due to certain proclivities in the individual; or, when whole communities are affected, the cause proceeds from revolutionary movements in the realms of astral fluid; these continually affect the Elementals, who, in combination with low undeveloped spirits of humanity (Elementaries), avail themselves of magnetic epidemics to obsess susceptible individuals, and sympathetically affect communities."

In the introduction to "Isis Unveiled," we find the following definition of Elementary Spirits:—

"Properly, the disembodied *souls* of the depraved: these souls, having at some time prior to death, separated from themselves their divine spirits,

* By which it is, doubtless, meant that the *full* individuality is not present: the higher principles, the *true spirit*, having ascended to its appropriate house, from which there is no attraction to earth. That which materialises would be an elemental, or elementals moulding their fluidic forms in the likeness of the departed human being; or, on the other hand, considering and revivifying, the atomic remnants of the sidereal encasement, or astral body, still left undissipated in the soul-world.

and so lost their chance of immortality. Eliphas Levi and some other Kabalists make little distinction between Elementary Spirits, who have been men, and those beings which people the elements and are the blind forces of nature. Once divorced from their bodies, these souls (also called "astral bodies") of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated this spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic, and whose attractions are all away from it. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements."—(Preface xxx., Vol. 1).

"After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner-self to reunite itself with the faintly-glimmering ray of its divine parent is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed Hades. The annihilation of such a soul is never instantaneous; it may last centuries perhaps; for nature never proceeds by jumps and starts, and the astral soul, being formed of elements, the law of evolution must bide its time. Then begins the fearful law of compensation, the *Yin-Youan* of the Buddhists. This class of spirits are called the Terrestrial, or *earthly* elementary, in contradistinction to the other classes." (They frequent *séance* rooms, &c.)—("Isis," p. 319, Vol. I.)

Of the danger of meddling in occult matters before understanding the elementals and elementaries, "Isis" says, in the case of a rash intruder :—

"The spirit of harmony and union will depart from the elements, disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct—the bad dæmons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs, and undines will assail the rash performer under multifarious aerial forms. Unable to invent anything, they will search your memory to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritual circles. The Elementals will bring to light long-forgotten remembrances of the past; forms, images, sweet mementos, and familiar sentences, long since faded from our own remembrance, but vividly preserved in the inscrutable depths of our memory and on the astral tablets of the imperishable 'Book of Life.'"—(Page 343, Vol. I.)

Paracelsus speaks of *Xeni Nephidei:* "Elemental spirits that give men occult powers over visible matter, and then feed on their brains, often causing thereby insanity."

"Man rules potentially over all lower existences than himself," says the author of "Art Magic" (p. 333), "but woe to him, who by seeking aid, counsel, or assistance, from lower grades of being, binds himself to them; henceforth he may rest assured they will become his parasites and associates, and as their instincts—like those of the animal kingdom—are strong in the particular direction of their nature, they are powerful to disturb, annoy, prompt to evil, and avail themselves of the contact induced by man's invitation to drag him down to their own level. The legendary idea of evil compacts between man and the 'Adversary' is not wholly mythical. Every wrong-doer signs that compact with spirits who have sympathy 'with his evil actions.'

"Except for the purposes of scientific investigation, or with a view of strengthening ourselves against the silent and mysterious promptings to evil that beset us on every side, we warn mere curiosity-seekers, or persons ambitious to attach the legions of an unknown world to their service, against any attempts to seek communion with Elemental spirits, or beings of any grade lower than man. *Beings below mortality can grant nothing that mortality ought to ask.* They can only serve man in some embryonic department of nature, and man must stoop to their state before they can thus reach him." . . . "Knowledge is only good for us when we can apply it judiciously. Those who investigate for the sake of science, or with a view of enlarging the narrow boundaries of man's egotistical opinions, may venture much further into the realms of the unknown than curiosity-seekers, or persons who desire to apply the secrets of being to selfish purposes. It may be as well also for man to remember that he and his planet are not *the all* of being, and that, besides the revelations included in the stupendous outpouring called 'Modern Spiritualism,' there are many problems yet to be solved in human life and planetary existences, which spiritualism does not cover, nor ignorance and prejudice dream of." . . . "Besides these considerations, we would warn man of the many subtle, though invisible, enemies which surround him, and, rather by the instinct of their embryotic natures than through *malice prepense*, seek to lay siege to the garrison of the human heart. We would advise him, moreover, that into that sacred entrenchment no power can enter, save by invitation of the soul itself. Angels may solicit, or demons may tempt, but none can compel the spirit within to action, unless it first surrenders the *will* to the investing power."—("Art Magic," p. 335).

From the "Theosophist" of July 1886, we make the following extract, bearing upon the subject of the loss of immortality by soul-death, and the dangers of Black Magic.

"It is necessary to say a few words as regards the real nature of soul-death, and the ultimate fate of a black magician. The soul, as we have explained above, is an isolated drop in the ocean of cosmic life. This current of cosmic life is but the light and the aura of the Logos. Besides the Logos, there are innumerable other existences, both spiritual and astral, partaking of this life and living in it. These beings have special affinities with particular emotions of the human soul, and particular characteristics of the human mind. They have, of course, a definite individual existence of their own, which lasts up to the end of the Manwantara. There are three ways in which a soul may cease to retain its special individuality. Separated from its Logos, which is, as it were, its source, it may not acquire a strong and abiding individuality of its own, and may in course of time be reabsorbed into the current of universal life. This is real soul-death. It may also place itself *en rapport* with a spiritual or elemental existence by evoking it, and concentrating its attention and regard upon it for purposes of black magic and Tantric worship. In such a case it transfers its individuality to such existence and is sucked up into it, as it were. In such a case the black magician lives in such a being, and as such a being he continues until the end of Manwantara."

A good deal of highly interesting information on the subject of Elementals and Elementaries is to be found in the numbers of THE PATH for May, June, and July, of this year. A few of the points contained in these articles may be mentioned here, but the reader is strongly recommended to study these articles, entitled "Conversations on Occultism," for himself. According to the writer :—

An Elemental is a centre of force, without intelligence, as we understand the word, without moral character or tendencies similar to ours, but capable of being directed in its movements by human thoughts, which may, consciously or not, give it any form, and endow it to a certain extent with what we call intelligence. We give them form by a species of thonght which the mind does not register—involuntary and unconscious thought—"as—one person might shape an Elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not." The Elemental world interpenetrates this one, and Elementals are constantly being attracted to, or repelled from, human beings, taking the prevailing colour of their thoughts. Time and space, as we understand them, do not exist for Elementals. They can be seen clairvoyantly in the shapes they assume under different influences, and they do many of the phenomena of the *séance* room. Light and the concentrated attention of anyone make a disturbance in the magnetism of a room, interfering with their work in that respect. At *séances* Elementaries also are present; these are "shells," or half-dead human beings. The Elementaries are not all bad, however, but the worst are the strongest, because the most attracted

to material life. They are all helped and galvanized into action by Elementals.

Contact with these beings has a deteriorating effect in all cases. Clairvoyants see in the astral light surrounding a person the images of people or events that have made an impression on that person's mind, and they frequently mistake these echoes and reflections for astral realities; only the trained seer can distinguish. The whole astral world is full of illusions.

Elementals have not got *being* such as mortals have. There are different classes for the different planes of nature. Each class is confined to its own plane, and many can never be recognised by men. The Elemental world is a strong factor in Karma. Formerly, when men were less selfish and more spiritual, the elementals were friendly. They have become unfriendly by reason of man's indifference to, and want of sympathy with, the rest of creation. Man has also coloured the astral world with his own selfish and brutal thoughts, and produced an atmosphere of evil which he himself breathes. When men shall cultivate feelings of brotherly affection for each other, and of sympathy with Nature, the Elementals will change their present hostile attitude for one of helpfulness.

Elementals aid in the performance of phenomena produced by adepts. They also enter the sphere of unprotected persons, and espccially of those who study occultism, thus precipitating the results of past Karma.

The adepts are reluctant to speak of elementals for two reasons. Because it is useless, as people could not understand the subject in their present state of intellectual and spiritual development; and because, if any knowledge of them were given, some persons might be able to come into contact with them to their own detriment and that of the world. In the present state of universal selfishness and self-seeking, the elementals would be employed to work evil, as they are in themselves colourless, taking their character from those who employ them. The adepts, therefore, keep back or hide the knowledge of these beings from men of science, and from the world in general. By and bye, however, material science will rediscover black magic, and then will come a war between the good and evil powers, and the evil powers will be overcome, as always happens in such cases. Eventually all about the Elementals will be known to men—when they have developed intellectually, morally, and spiritually sufficiently to have that knowledge without danger.

Elementals guard hidden treasures; they obey the adepts, however, who could command the use of untold wealth if they cared to draw upon these hidden deposits.

N.B.—"Nizida" has quoted from "Man: Fragments of Forgotten History." The T.P.S. desires to say that while some of the statements contained in that work are correct, there is also in it a large admixture of error. Therefore, the T.P.S. does not recommend this work to the attention of students who have not yet learned enough to be able to separate the grain from the husk. The same may be said of "Art-Magic."

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THE HIGHER SCIENCE,

BY

WM. KINGSLAND.

SCIENCE, in the general acceptation of the term, deals with the *phenomena* of nature, with the laws which govern the material world as that is discovered to our physical senses; and she is generally accused, not without some reason, of being materialistic and atheistic, sceptical and agnostic, inasmuch as she does not recognise any power behind or superior to matter and force, the term *spirit* is to her an unknown and undeterminable quantity; it may exist outside of matter and force, but it is not a factor in those quantities. Religion, as commonly understood, is divorced from science. Every religion professes to teach, in a more or less practical manner, the way in which its individual devotees may attain to an ideal state of bliss, but all the rest of mankind, who reject its specific dogmas, are consigned to a state of everlasting misery. Religion looks upon Science with great concern, because Science is quite indifferent to its teachings, and threatens to make the majority of thinking men agnostic; and Science, on the other hand, is continually at war with those ideas of supernaturalism to which Religion so fondly clings.

There exists, however, a Higher Science, which is also Religion in its truest sense, and which deals with the hidden forces in nature at which Physical Science stops short, but which are more than suspected by the majority of mankind, because every form of Religion whatsoever is an acknowledgment of a *something*, which underlies, and is superior to, the phenomena of Nature.

Natural Science, so-called, takes a flower or an insect, classifies it, gives a name to every part, and registers its functions and actions. What more? Nothing! Where the flower or the insect comes from, what is the source of its vitality, who is the builder, the architect, what is it that gives it its functions, why these functions differ in thousands and millions of species, where the whole phenomenal world comes from or wither it tends, on these and all similar questions Science remains silent.

It may startle many to hear that these questions can be answered, have been answered by the Higher Science (or, as it has some times been called, "Occult Science"), ages ago; but the methods of this Science are so little known, are so essentially different from the methods of Physical Science, are so difficult of acquirement and involve such stupendous issues on the part of the student, that such an one finds his lips closed as to his own particular acquirements almost at the commencement of his initiation. The study of the Higher Science involves the development of physical, mental, and moral qualities to the highest degree of perfection; it involves the development of faculties about which Physical Science knows nothing whatever, and it is only when these faculties have been developed, and the student obtains touch with nature on a higher plane than that of the physical senses, that he finds the practical solution of those problems at which Natural Science stops short. In so far as it does this, occult science is itself strictly a *natural* science, but by training the super-sensuous faculties it obtains a practical knowledge of those so-called supernatural powers with which it is the supposed province of Religion to deal, and it embraces in one far-reaching generalization that Truth which is at the bottom of each and every system of Religion or of Philosophy. It does not divorce Religion and Science, Physics and Metaphysics. Each of these it shows to be the complement of the other, a partial phase of the one great whole, which in its highest aspect we name God.

Where is the school of this Science, and who are its masters? The school is nowhere in particular, it is the wide world; the masters are inaccessible to any but the most advanced and resolute students. To such an one a certain place, or a certain course of life may be indicated, but this is only essential after a comparatively high standard has been reached. At first the student is required to fulfil those duties which he may owe to those around him, to exhaust his old "Karma," to learn to know, and, above all, to be master of SELF.

That the masters, adepts, or mahatmas, as they have been variously termed, are inaccessible to any but those who diligently seek, stands to reason. These men are the custodians of the knowledge of the occult powers of nature. They are men who have advanced so far in front of the race, that the world in which they live, their moral qualities, and their knowledge and control of physical law, and of forces of which the modern world knows absolutely nothing, are so great as to place them on a height, which to our limited ideas appears to transcend altogether that of the human. So far removed are they from the reach of the curious, that many, who have for years endeavoured to follow the path which they supposed would lead to their acceptance as pupils, have come to deny their very existence. Were it otherwise, the lower intelligence would worship them as gods, the curious and the *dilettante* would seek mere amusement or sensation in the exhibition of occult powers, whilst many would consider

themselves entitled to become pupils, who were totally unable to grasp even the first principle of occultism, which is the conquest of SELF.

It has been written that "they who seek shall find, and to those who knock it shall be opened." This is something more than a promise, it is a fundamental law of our growth. Truth is a constant quantity, but the knowledge of it is only discovered to us in the exact ratio of our capacity for receiving it, and this again depends on the amount of effort which we put forth in the right direction. Truth is the unchangeable law of our being; it is written in every phase of nature and in each human heart in characters which never alter; but, like children learning to read, we require to have each single letter presented to our sight again and again before we can grasp its significance. When the characters have become familiar, words may be formed, and then sentences; at first we spell out letter by letter; finally, we read without effort, and our attention being relieved from the mere understanding of the symbols, we begin to inquire the meaning of what we read. Does the man remember his childish difficulties in learning the alphabet, or the tears which he shed over his copybook? And if he cannot remember the particulars of such a recent part of his history, is it any wonder that he fails to remember the process by which his self-consciousness has dawned, and by which he acquired those instincts and predispositions with which he is born? Indeed, he has quite forgotten that he had any past at all, and imagines himself a new creation. This process of acquiring knowledge—experience—is, however, the universal law of evolution. It is the effort on the part of the individual unit, from the lowest to the highest, to grasp its environment, to reach out on every side and obtain a fuller touch with those forces which are acting upon it, which develops through long ages those organisms in the physical world that are the manifestation of what we call Life. Man stands at the head of the list with the largest faculties for grasping his environment, but his faculties are not yet fully developed, nor are they physical merely; they are intellectual, moral, and spiritual. Man has a self-consciousness, a knowledge that I am I, and a feeling that the real I, the Ego, is something higher than, and independent of, the physical body and functions.

It is here that Physical Science stops short, and Occult Science takes up the problem. The mind, the intellect, the reason, the soul, these have no existence for Physical Science outside of the brain. Occult Science, on the other hand, knows that it is a mere matter of development to be able to separate the whole consciousness from the physical body. Spirit is a term not recognised by Physical Science, but Occult Science teaches that spirit is more real than matter, that it is the only real, and that matter, as we know it, is phenomenal and transitory, the manifestation on one plane of nature only of those forces which are the components and essence of nature itself. The material world is a necessary phase of that vast

evolution, in which the whole life and history of such a globe as ours is less than the individual history of one single drop of water.

We have said that the methods of Occult Science are essentially different from those of Physical Science, and we shall now endeavour to elucidate this point a little further.

In the first place, Physical Science, as we have already pointed out, deals simply and solely with matter and force as manifested on the physical plane, and through the physical senses. When it seeks to aid the physical faculties in their functions of observation, it does so by skilful combinations and mechanical devices. Occult science, on the other hand, works by the development in the individual of certain faculties which enable him absolutely to transcend matter. The object of Occult Science is to penetrate the veil of matter, to raise the consciousness to a higher plane. It has been for the most part supposed that the veil of matter will only be penetrated when the soul is released from the physical body by the death of the latter; but Occult Science teaches that the object of LIFE is the evolution of our higher principles, and that the mere casting off of the lower ones cannot give an increase of consciousness to that which is for the present dependent upon the lower ones for its progress. It is only when our higher principles have been so developed that they can move, act, and think independently of the lower ones; only when the consciousness has been altogether transferred to the spiritual plane as a *voluntary* act, that life in the physical plane becomes no longer necessary. We do not now drop our material body voluntarily, or because we have no longer need of it. It wears out like an old garment, and we have still need of another so long as we are on the physical plane, so long as we are conditioned by matter, and have material desires and wants. But when we have completely developed our higher principles, when we have transferred our consciousness entirely to the spiritual plane, and our wills and desires are completely free from every taint of earth, then we obtain the victory over Death, because we have no longer any need to live as we name Life. Until then Death simply means re-birth, and both Death and re-birth are involuntary. How can we be said to have gained the victory over that which we are compelled to submit to, whether we like it or not? The mere conquest of the fear of Death is not a conquest of the conditions. Neither Science nor Religion know anything of these conditions, and where the latter has endeavoured to formulate and dogmatise, its conceptions are found to be grossly material. It is true, that when the physical body dies the soul is for the time being released from the conditions of matter, but it does not gain any sudden accession of consciousness or power thereby. It passes gradually into the state known as "Dévachan," where it enjoys to the full those spiritual desires which it has developed. This, however, is not a state of growth, but rather of dream. It may last for thousands of years if the spiritual aspirations of the individual have been

high. Time on the spiritual plane has no meaning such as we attach to it. But sooner or later the soul is drawn back to earth by those material desires which still cling to it, and which it has no means of gratifying on the spiritual plane. It is drawn back by those forces which it generated in its past incarnation, which have remained in a latent condition, but which sooner or later must, under the inevitable law of cause and effect, become potential. This is "Karma." It is sometimes known as fate; it determines the principal events of our lives, which we often feel instinctively have been moulded by some unknown agency quite independently of our own will.

It is very difficult to explain to the ordinary reader, to those who have not studied the subject, or who have not come in contact with people who can actually exercise the super-sensuous faculties, what these faculties are, and how they may be used. There are, however, many phenomena which are looked upon with suspicion or absolute incredulity by modern science, but which give a clue as to the direction in which we may look for the more immediate development of these faculties. The phenomena of mesmerism, spiritism, clairvoyance, thought transference, and many others, are for the most part tentative and involuntary manifestations of certain occult faculties and powers. Occult Science has been well acquainted with these phenomena for ages, and not merely familiar with the phenomena, but with their meaning and the laws that govern them.

Let us take clairvoyance for instance. There are more people gifted with this faculty than is generally supposed, but the faculty being in an embryonic and undeveloped state, and not under the control of the will of the individual, it is for the most part exercised involuntarily and in an arbitrary and irregular manner, and consequently what is seen does not appear to have any connection with the ideas of the person, and is as often as not set down to "illusion" or "unconscious cerebration." Nevertheless there is a faculty of sight which is quite independent of the physical eye, and does not act through the medium which conveys the reflected light of the sun from material objects and by means of which we see these objects. There is a medium which is known as the "Astral Light," and it is in this medium that clairvoyants see. The Astral Light is the register of every event that has ever taken place on the physical Plane; it is, so to speak, the sensitive plate which receives an impression or picture of every event, and it is no uncommon thing for a clairvoyant to see in this light events, persons, or objects, which have long since had their existence on the physical plane. You may meet with people who see faces, flowers, or animals, or other objects, in the Astral Light, as plainly as they see material objects on the physical plane. The doctor tells them that it is an illusion, a derangement of the functions of the brain, and, perhaps, believing this to be so, they discourage and fight against their "illusions," with the result that in time

these become less frequent or cease altogether. Others, however, have sought to understand and cultivate this faculty, and in doing so have presently found that they possess a most valuable gift, and one which, used in a proper manner, opens out a wide range of observation beyond the reach of the physical sight, but which many are vainly endeavouring to penetrate, with the aid of that faculty alone. Now Occult Science is perfectly familiar with the constitution and functions of the Astral Light, with the faculties by which this is perceived, and with the means of developing these faculties so that they can be exercised at will.

We may take one more illustration, that of mesmeric phenomena. These phenomena have been too clearly demonstrated of late years for the scientists to ignore them, or to cover them with ridicule as they did when they were first propounded in modern times by Mesmer. Still, however, they seek their explanation in the mere physical constitution of the brain, they cannot admit that mind can act independently of the brain or nervous organisation. The student of Occult Science, on the other hand, knows that it is a mere matter of development for the whole consciousness to be separated at will from the physical body, and move, see and act on a higher plane than that which conditions the senses. Occult Science gives to man a sevenfold constitution, of which the physical body is the lowest, and in point of time the least permanent. Each lower principle serves as the vehicle of the one immediately above it, serves as the mechanism, so to speak, through which the higher principle can act and re-act on that plane of nature to which the lower principle belongs. It will thus be seen that the physical body is the necessary complement, the gross counterpart on the material plane of those higher principles which constitute the Ego. To manifest on the plane of matter the Ego must have a material body, just as electricity requires matter in certain forms, and an arrangement of parts in the instrument in order to manifest itself to our senses and perform certain functions. So long, therefore, as we confine our attention to the material plane, we cannot do more than discover the laws which condition matter; but why electricity, light, heat, vitality, or mind, manifest themselves through matter, or why indeed matter exists at all, must remain a hopeless problem so long as we have only our physical faculties to help us. Here, indeed, is the blank wall, the sheer face of the precipice rising into the mists above, and up which there appears to the human eye to be no way, though still humanity will strain its vision to catch perchance some rift in the clouds, some glimpse of the Divine glory into which it hopes, but with many a doubt and many a fear, to enter some day through the Gates of Death. But the entry is not through the Gates of Death; it is through the Gates of Life. That which we call Death is the disintegration of the molecules of our physical body, and when this is accomplished, and the spirit can no longer look through the window of the physical senses upon the external world of form, what

then? A dream of Heaven, or it may be of Hell, that is as we have made it for ourselves. But our spiritual faculties, where are they? Let each one answer this by asking himself how far he has succeeded in transferring his perceptions and desires from the physical to the spiritual. Let him inquire how much the "I am" is merely the sense of form, of personality, which is attached to the physical body, or whether he has succeeded in any degree in developing a spiritual self-consciousness. Let no man deceive himself here. Nature works through the lower to the higher, from the lower form to the higher, and from the lower Consciousness to the higher, and so to the highest which is Absolute Consciousness. Nature works through form, through three dimensional space to that which is above form, which includes all form, all space, and also all time, and which we name God.

If with our limited ideas of time we are unable to grasp the vast eras which physical science discloses as having been required to evolve this little speck of cosmic dust which we call the Earth, which, however, is such a big thing to our physical consciousness, how shall we realise the time required to evolve the human soul, which is what nature is endeavouring to do *through the physical world?* If we believe anything at all we must believe our spiritual nature to be superior to the physical world, otherwise how shall we survive the day which will surely come when that world shall utterly vanish, shall perish, as all forms perish sooner or later. Shall we not rather begin to be *conscious* of the fact that one day in God's sight is as a thousand years, and a thousand years as one day. Here is a test which each one may apply as to the measure of the fulness of his spiritual perceptions. The aim of nature is to unite us with the Divine power of the Universe. It is the root-idea of every Religion that we may become "one with God." To do this we must become one with the Divine *consciousness*. We must realise that which is realised by the Divine. How far have we realised this statement of the relation of time to the Divine consciousness? How far are our ideas of time disconnected from our mere physical consciousness and transferred to our spiritual perceptions? "God is Love," "God is a Spirit," these and similar texts written by men who *knew*, may be to us merely the heading of our copybook, which we are required to write over and over again down the page of life, and during many many lives, before we begin even to guess that there is something in the matter besides the mere characters which we are forming with our physical faculties, and if we have not yet succeeded in transferring our consciousness from the material to the spiritual, we have not yet accomplished the purpose for which we live. The real Ego, the spiritual monad, not having attained to self-consciousness, has no perception on the higher plane of nature, and since it can only reach the higher through the lower, it has again to seek a *form*, and developing a new physical body it is again disciplined in the school

of life. Like children learning to read, we may find the lesson hard, and many a tear may be shed over the page, but Nature is only a hard taskmaster to those who set their will in opposition to her laws and methods of working. That which we are to-day is the result of our past living, of the opportunities gained or wasted. "Be not deceived. God is not mocked; that which a man soweth he shall also reap; he that soweth to the flesh shall of the flesh reap corruption, but he that soweth unto the spirit shall of the spirit reap life everlasting." Men vaguely hope to become perfect and happy when they have cast off this mortal coil, and to leave all their sins and the dragons' teeth they have sown for others to reap. They hope to obtain a knowledge of God before they have learnt to know themselves. How can we understand the greater if we do not comprehend the lesser? How can we attain to a knowledge of the Maker if we do not understand that which he has made? Medical Science is a ghastly witness to the poverty of our knowledge of the physical constitution of man, and as to any higher constitution he may have, of this science, so-called, knows less than nothing. And yet we say again that this knowledge has been obtained ages ago, is now in the possession of living men, and can be obtained by all who earnestly and perseveringly seek. This knowledge will in time become universal through the natural process of evolution. The race, as a whole, is advancing, because the individual units are advancing; the individual units of to-day being the individual units of past generations, they advance in virtue of the experience already gained. Experience is the only tutor. A man can have no real knowledge of that which he has not experienced. But to those who desire to step out in front of the race, who have the will and the courage to advance singly, to those who thirst for the truth, and press forward towards the prize of their high calling, their Divine birthright as Sons of God, there is a path which leads direct to the Light. It is rugged and precipitous, and all too hard for any but the most resolute. It involves the sacrifice of all that this world holds most precious. It involves the conquest of every fond delusion which is the product of our earth-born faculties. It involves in the first place the complete conquest of self. The will must be absolute master of the physical body, absolute master of the emotions, thoughts, and desires. We cannot attain to the highest, to the permanent, until we have learnt to recognise what is the lowest—the impermanent. What are those things which men most desire now?—wealth, fame, power, physical enjoyment, and material well-being. And yet they know well that these things will not last for ever, even if they last to the end of one little life-time. Then, when that on which our consciousness is centred is removed by Death, or otherwise, what have we to fall back upon; what is it that is permanent and cannot fade away? The mere indifference of satiety must not be confounded with the absence of desire. It is, perhaps, only when some of these thing are removed, that we find how much our life

was centred in them. But if our life is centred in that which is permanent, the removal of the impermanent will be a matter of no moment. Men truly look for a miracle in nature when they expect that, at death, the spirit shall suddenly acquire that which it is the object of Life to attain, a knowledge of and unison with the Divine, that which nature is patiently accomplishing through ages and ages of evolution. Shall eighty years suffice for the spirit, the higher principles, when thousands and thousands of years have been required for the development of the physical, the lowest faculties?

The spiritual develops by, with, and through the material. The material is the counterpart, on the lowest plane of nature, of those processes which are taking place simultaneously on the higher plane. Where in nature do you find a miracle—a break in continuity? This is the true "natural law in the spiritual world," the one working through and with the other. Search the whole realm of your experience and find, if you can, the counterpart of such a miracle as you expect to be wrought at death, when you think to free yourself from those forces and desires you have nourished and brought into action during your stay on the material plane. The evil you expect to drop away from you, while the good is supposed to go along with you, and even to be intensified and reinforced a thousand-fold! The law of the conservation of energy on the physical plane might teach us a little better than this.

How then can we obtain this knowledge of and mastery over self, how learn to recognise and follow the promptings of our higher nature, and effect the transfer of our consciousness from the personal and illusive to the higher and spiritual Ego?

This is the science we are endeavouring to elucidate, the Higher Science, the knowledge of spiritual forces, Occultism. It is the science of Religion as well as of matter; it is the highest science of all—the science of LIFE.

Each and all can study in the school of this science with more or less success. Each one is compelled by the nature of his being so to do, but whether he shall push his way to the head of the classes, or grind slowly and painfully through the routine, depends upon his own individual efforts. There is only one object in what is taught, one curriculum, and one law of progress. We build up our *spiritual* self molecule by molecule, even as the physical body is built. It is a growth from within outwards, and never contrariwise: exactly analogous to what takes place on the physical plane. Imperceptibly our physical body drops the actual atoms of matter of which it is composed and assimilates new ones, developing functions and faculties in some directions, or losing them in others, according as it conforms or otherwise with the law of physical growth. There is a physical regeneration continually taking place, and there is also a spiritual regeneration, working with and through the physical. The spiritual body

is nothing vague and shadowy; it is governed by laws as inflexible as those which condition the physical existence and consciousness. Occult science teaches what those laws are.

It is not our purpose here to recapitulate certain of the doctrines which have recently been given to the world through the medium of the Theosophical Society as more or less accurate representations of what Occult Science knows of the constitution of man, his origin and destiny. Those teachings should be studied in the light of our own individual experience, and in no case accepted as dogmatic or authoritative. There is a great mass of Theosophical literature from which we must extract the essence by using the touchstone of our inner consciousness. We are more concerned now to point out to such as seek for more Light than either Religion or Science can give what is the direction in which they must look for that Light. Those who, resting upon dogma or creed, are carried easily along in the conventional and orthodox *rut*, and find religion a comparatively easy matter, being able to enjoy this life to the full while giving just enough attention to the affairs of the next to enable them, as they imagine, to escape the penalty of their sins, and enter at death into an exalted state of happiness for ever and ever; to such as these—and they are only too numerous—any notion of a Science of Life, of the working of natural law in the spiritual world must be utterly foreign. They live and move in a small ideal world of of their own creation, nursing the illusion of the senses, and fondly imagining that their own little world of ideas is the *raison d'être* of all the rest of creation, and that what does not correspond with their own individual ideas must be false and atheistical. It is these people who are the real A-theists. There is more hope for the man whose intellect denies the existence of a personal God, than for him who, not knowing himself, whence he comes or whither he goes, will yet postulate for such a God all the attributes of arrogance, jealousy, hatred, and revenge which exist in the unregenerate and sinful human heart. If they know not their own life, how shall they know the source from whence that life is derived? God is revealed to us in the Holy Scriptures and in the person of his Son, they will probably say. Yea, truly, he is so revealed if they had but eyes to see and ears to hear. But we may read the Scriptures every day of our lives, and yet be as ignorant of their real meaning as on the day we were born; nay, even more so; for it is written that unto babes and sucklings such things are revealed; while to the Scribes and Pharisees of to-day, the Bible is nothing more than chapter and verse for the accumulation of doctrine and dogma—of ecclesiasticism and the superstition and rubbish of centuries. It appears to us almost a hopeless task to endeavour to illuminate the mind of the self-satisfied religionist. We may focus the light of truth with the strongest lenses we possess, and yet we shall hardly be able to penetrate

the gross materiality of their spiritual conceptions, the mists of illusion with which they have surrounded themselves.

Let us turn to a more hopeful class, to those who take a wider survey of life, and seek for a solution of its problems on a broader basis than that of sectarian Religion or dogmatic Science. Recognising to a certain extent the unity of creation, and that each individual is a part of the great whole, they feel that unless they can explain the connection and show that whole to be good, then creation must be a pandemonium, a chaos, a horror, and a curse. And yet they cannot believe this. There is that in their hearts which whispers God is Love; and seeking ever for more light, they come sooner or later to find themselves in possession of a real faith, an intuitive knowledge of the good, and the strength and will to obtain it. Faith we must have, no man ever made a single effort to obtain that which he did not realise as having an existence. But what we require is that our faith may be changed into sight. A man who is born blind may have faith in the existence of a world of form and colour, he can have no real knowledge of it; but, learning from those who have the knowledge, he may form some ideas concerning it, and believe in its existence. In the same way with our spiritual sight; unless we believe in the existence of the spiritual world and listen to the teachings of those who have cognizance of that world, we shall never make any effort towards its realisation. If we wish our faith to become sight, we must develop our spiritual faculties. We may so develop our spiritual nature that it shall become more real to us than our physical nature; the world of sense and matter shall become less tangible and real to us than is the vague idea we now attach to the term spirit.

The aim of occultism is identically the same as that which is expressed in more or less imperfect language in every exoteric religion. It is union with the Divine. This can only be accomplished in one way, and that is by working with and for the Divine purpose in creation, and since that purpose is good and not evil, is life and not death, is unity and not division, we can only progress according to the energy we exert on the side of those forces which make for righteousness. Our progress depends upon a knowledge of the laws by which we are conditioned, not in a mere faith in the existence of law. There is no means of separating a cause from an effect, and whether that cause is set in motion in ignorance or in knowledge the effect will be the same. There is no caprice in the physical world, and there can be no caprice in that higher world which conditions the lower. Our spiritual evolution is dependent upon laws which are as inflexible as those which operate on the physical plane, and are indeed the counterpart of those laws. We are only saved by faith in so far as our faith suffices to lead us to a knowledge of and conformity with law. Mankind advances in proportion as men come to know and understand natural law. Our physical well-being is recognised as dependent upon a knowledge of

and conformity with these laws. If we disobey them, nature crushes us. Sin is a transgression of the Law. Not the law of a personal God; every Religion has a different set of such laws which it regards as infallible, and to which it attaches purely human conceptions of authority and penalty. The fact of the existence of Sin in the world is as *natural* as the existence of disease. We can only free ourselves from the one or the other as we come to a knowledge of the laws which condition us, and which are the only Divine laws. Being yet imperfect and ignorant beings, we suffer for our transgressions, and through suffering are led to a knowledge of that which produces suffering.

The knowledge of the higher includes a knowledge of the lower, and, therefore, we are not surprised to find that those who have become adepts in the higher science have a knowledge of and control over physical forces which are utterly unknown to the world at large, and which indeed it would be disastrous to make known. The entrance to this knowledge is therefore guarded with jealous care, and none of its secrets are ever imparted until the student has by the most severe tests proved his moral qualities, and placed himself without reserve and without possibility of blacksliding, on the side of the powers of goodness. His work must be for humanity and not for himself. So long as there remains in him one particle of selfishness, one single personal desire, it will act as a deterrent to the attainment of the highest perfection of his being. He must sacrifice everything to the attainment of that purpose. This is that part of the teachings of Christ (the only *practical* part) which modern Christianity finds all too hard, and quietly ignores, endeavouring to accomplish a compromise between the good things of this life and the Kingdom of Heaven, to get the best of both worlds. And yet if there is one thing more than another that Christ taught in the plainest of language it is that no such compromise is possible. The hardest sayings of Christ are those which touch our pocket, and yet our pocket must be empty, and there must be no desire to fill it before we can obtain our final emancipation.

We have stated previously that the methods which Occult Science employs are essentially different from those of Physical Science; that Occult Science subordinates the physical and seeks to develop the spiritual, but this cannot be done, as many have supposed, by allowing the physical body to fall into dilapidation and disuse; by mortifying the physical members in order that the spiritual ones may develop. That which we have to mortify is the physical *desires*, but the physical organs and functions must be perfect and healthy, because the higher principles are dependent on the lower ones for their development, in our present stage of evolution; and there are certain organs in the human body which are directly concerned in this process. If the bodily functions are weak or diseased they react upon the higher ones. The spiritual faculties must be developed by

the subordination of the physical faculties. The will must be absolute master over the physical body; every merely animal passion must be subdued and led into its proper channel.

This is a work of the greatest difficulty, yet it is the first step towards an increase of spiritual life. It can seldom be accomplished in one lifetime. He who has ever tried to conquer one desire, one besetting sin, knows the magnitude of the task. No effort, however small, is ever lost; and though we may appear to make little or no progress, because the goal is still far off, and our sight not strong enough to estimate distances, yet we must know that every time we succeed in subordinating one fond desire we have made a forward step on the path.

We see, then, that as students of the Higher Science we are required to do something more than merely acquire book learning, or the manipulation of the occult forces of nature.

It cannot be too often reiterated that the knowledge we are to acquire is the knowledge of self, and the power we are to exercise in the mastery over self. The macrocosm is contained within the microcosm. If we cannot command ourselves, our lower nature and desires, we are utterly unfit to control those forces which we should be able to use as powerful aids to our own selfish ends, or to oppress or destroy our fellow-creatures. When, however, by working for the Divine purpose in humanity instead of for our individual ends, we league ourselves with those powers which make for good; when we have purified our wills, our minds, and our bodies, then we shall acquire those faculties which now lie dormant within us, unable to act because of the grossness of our physical organization and conceptions. We shall then come to a real perceptive knowledge of the truth, we shall see not as in a glass darkly, but face to face.

Writing in a Christian country and for the most part for those who are familiar with the teachings of Christ, we have endeavoured to show how the Christian ideal must be realised to the full by those who desire the highest spiritual attainments. But it is not in the Bible alone that these truths lie buried. The fundamental truth of every religion is the same, but we have to clear away the human conceptions which have accumulated round the central truth, before we can get at the real esoteric meaning which underlies the letter and the form. The ancient Wisdom Religion, Secret Doctrine, or Theosophy is the source of each, and every Exoteric Religion, and we cannot do better than study at the fountain head. The Initiates taught the mysteries in allegory and fable, which the outside world accepted as literal and true, but the real meaning was only disclosed to the student, to those who had the courage to enter the portals, which were guarded with jealous care, and with terrors which it required a bold spirit to face. It is still so. The kingdom of heaven must be taken by force. It is vain and idle to try and reconcile the external forms of religion, to

dispute about the text and the literal meaning. When we have penetrated ever so little beneath the surface we shall find a startling resemblance between one religion and another.

The great founders of religion were Initiates, who, having a knowledge of Cyclic laws by which the race as a whole progresses, proclaimed at certain periods of the world's history that truth which has always existed and always been known. They proclaimed it in the manner best calculated to be received by those who had advanced sufficiently far to apprehend it. In order that the universal truth may be perceived by the finite mind, it must be manifested in some *form*, but the ultimate truth is as formless as the ultimate cause.

The great central truth of the unity of Nature, and the interdependence and correlation of all forces, physical, mental, and spiritual, together with the existence of the Divine Spark in man which will enable him ultimately to merge his individuality in the Divine Nature, and become the conscious creative power of the Universe, is that which was taught alike by Buddha and by Christ. We cannot perceive it so long as our attention is directed to the external form, and our energies wasted in the endeavour to reconcile those theories or dogmas with which the Church has overlaid the original teachings. The Church has lost the key to the "Mysteries," but that key is still to be found, and with it we may unlock one by one every secret in the Universe. Much may be learnt if we will but have the courage to throw overboard our preconceived notions; and without any very great effort we may come to understand much that will remain an insoluble riddle unless we have the key which Occult Science supplies.

A study of Theosophical literature, and more especially of certain teachings which have recently been given to the world through the medium of the Theosophical Society, will, in many cases, throw a flood of light into minds which have long been groping in the dark, and will show the possibility of advancing along certain lines which may be in harmony with religious instincts, but which conventional religion has failed to demonstrate. But in order that we may advance, we must make a real effort to develop our spiritual nature, to assist Nature in the evolution which she is endeavouring to accomplish. It is something to understand the theory, and to clear up our intellectual difficulties. This is the first step, but those who would use the key to unlock the higher mysteries of their life must not stop short at intellectual acquirements. The possibilities which lie before us are as boundless as the Universe itself. We cannot realise those possibilities with our mere physical or intellectual faculties. The higher Wisdom is foolishness to the world. It must first be intuitively perceived. The man must have faith in his Divine Nature, otherwise he will never rise above those things which belong to the world of matter and form, and which are therefore temporal and perishable. Is not even this the teaching of Christ? and yet how

little it is practically applied, because Theology takes the place of Religion, and a belief in certain doctrines and dogmas is made the essential part of spiritual regeneration. This must inevitably be so as long as the spiritual man has not awakened to consciousness, and the spiritual world is regarded as a thing vague, shadowy, mysterious, and supernatural. The term supernatural is a fit one to hide our ignorance, but it is utterly false in its first meaning. We may fitly use the term super-sensuous, but the further we progress the more we discover that Nature is one in every part, the expression in an endless variety of forms of the one central invisible cause. Even physical science is now able to explain on perfectly *Natural* grounds many things which were formerly regarded as manifestations of a supernatural agency.

But why should the spiritual world remain a mystery and a blank? The answer is very simple, and is contained in the idea which most people have—that at death they will enter that world. Men recognise, to a certain extent, that it is the physical which throws a veil over their spiritual sight, but having no real knowledge of their spiritual nature, and of the relation which exists between the spiritual and the physical, they draw a sharp line of demarcation between the two. Not knowing that the spiritual world is already within them, and is the *raison d'être* of the physical, they relegate the operation of spiritual laws to a supernatural sphere. If a man find not God or the kingdom of Heaven within him, where else shall he find it?

It is only real *knowledge* gained by practical *experience* which can clear away the mists of superstition and dogma which cloud our intellectual vision, and it is only by the exercise of our spiritual faculties, and the subordination of our physical ones that we can gain a real perception on the spiritual plane.

Nature is an open book for us to read, and the page is only blank because we have not the necessary powers of sight to distinguish the characters. We are for the most part colour-blind, and cannot even tell black from white, good from evil. Yet there have been men in all ages who have seen with open eyes the world of spirit, and understood the operation of spiritual laws. But how to communicate their knowledge to those who had not sight, that was the problem. It could only be done by symbolism and allegory, with the certainty that the symbol would be mistaken for the real, and the allegory for the truth. Eighteen hundred years of "Christianity" have shown us what can be done in this way.

Those who have apprehended the central truth will recognise it, whatever may be the allegorical form in which it is expressed, and will never mistake the form for the substance. Therefore it is that there is no religion (as that word is commonly understood) possible for him who has recognised the Truth, because there is no religion higher than Truth, and when that is worshipped in the inmost sanctuary of the heart there is no

longer need for the external form of worship. This also Christ taught to the woman of Samaria.

We say again that Occult Science possesses a knowledge of the constitution of man—a knowledge of the laws of the universe, spiritual and physical, which are not ever dreamt of by Theology or Science; that this is not merely an intellectual knowledge, but a direct perception, and that that perception may be obtained by all who have sufficient faith and sufficient courage to lay claim to their Divine birthright, and who will not sell this for a mess of pottage. It is not easy to accomplish, but Nature is infinitely patient, and what cannot be accomplished in one lifetime may be done in the next.

This is but a sketch of the region which lies open to the bold explorer. It is the region through which each and all must pass sooner or later to obtain that which is the end and aim of his existence. It is the region towards which the race, as a whole, is progressing through cycle after cycle of experince and evolution. It lies before us, yet also behind, and all around. It is only before and behind to our limited ideas of time and space. That which has been, is, and will be.

Many will deny the existence of this Higher Science, but others will find in it the possibility of that which their intuition teaches them, but which hitherto they have been unable to formulate.

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WAS JESUS A PERFECT MAN?

BY

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WAS JESUS A PERFECT MAN?

By the New Light.

Was Jesus a perfect man? has been asked and answered by so many writers who refused to take into account that which alone can explain his whole nature and spirituality, that the question ought to be asked by one who accepts his spirituality as the sole key to the nature of the man, without accepting any of the tenets of Christian belief. Jesus can only be measured by his own measure—the spirit. That the assumption of divinity can give no result satisfactory to human reason (and the highest human reason must always be enlightened by the spirit), the endless controversies among Christians themselves, and among those judging outside the realm of free reason, have made so plain, that the question of placing Jesus in a rational light has become *the* question of modern religious controversy. Whether I am capable of dealing with this question in a final, or even satisfactory way, is a mere detail. May others, more capable, bestow their best thought upon it, for the subject richly deserves it.

All men are divine. Every human being is divine to me. If I offend a costermonger I offend that which is divine in the costermonger. I offend that which is divine in me, and I am punished in regret and sorrow. Therefore, to a spiritually-minded man, it is almost impossible to offend any man—that is, to give true offence. In this sense, Jesus was divine, only more so than most other men. If he had been God in the flesh, his example would be worthless to me. If he overcame temptations by God-like powers, I, who have no such powers, cannot look to him as my moral explanation. If the Matterhorn, with its 14,000 feet of rock uplifted above the level of the sea, were a pyramid with almost perpendicular smooth sides, no man would think of climbing to its summit. If some man with supernatural powers could climb up to the very top, the Matterhorn would still be inaccessible to any mortal climber. The Matterhorn of moral perfection would be unassailable. But when we take Jesus as a man, overcoming temptations by the powers of a divinely-gifted nature, he becomes at once our great brother. I can then imitate

him as thousands have done, and it is an open question with me whether or not thousands have not been as good as he was. But perfection is only with the spirit.

Whence comes it that every Christian regards Jesus as a perfect man? The explanation is easy. Every Christian, as every other man, possesses something which in itself is perfect; that is, the spirit. The spirit is above criticism, being itself the criterion of criticism, and of everything else besides. Looking, therefore, at Jesus only with the spiritual eye, seeing him only in the spirit, the Christian can see in him no shortcomings. He is even forbidden to perceive them; and if, by a free use of common-sense, he should happen to find some glaring defects, he would excuse them on the ground that spirit is above every law. Spirit is allowed to contravene every human consideration. But, clearly, humanity cannot allow that. If humanity once granted an exception to one of its units, there would be no end to exceptions, and it would become impossible to establish any law, human or divine, as binding on everybody. The Christian is debarred from judging Jesus in any other than a spiritual sense, and such a judgment leaves nothing whatever which the other human faculties could seize upon. The brook does not criticise the spring; cloud does not criticise the ocean; odour does not criticise the rose; beauty does not criticise the landscape; light does not criticise the sun; the sun does not criticise his maker. But suppose that there are men who, having also drank from this eternal fountain, had also received, without Jesus, and outside Jesus, the assurance of the divine spirit, what then? Will such men bow down before Jesus as God, knowing that they owe nothing to him? Can they see anything more in him than a vessel like themselves, into which the same spirit was poured? Will they not be allowed to sift out, in the life of Jesus, that which was of earth, earthy, from that which was heaven-born? Especially when they see millions of men born blind, who, in their blindness, are barring the way to those who can see; when they surround with deep trenches the temple of truth and allow no one to enter who will not sacrifice his common-sense to an illusion. Is it not time that this should cease? Shall the Carlyles and the Emersons remain for ever the Johns in the wilderness? Is it not time that some one should come baptising, not in the murky waters of Christian theology, but in the spirit of truth and common-sense? I know there are thousands waiting in every church, bishops among others, for some one to utter the first bold word. Millions are waiting outside the churches, of those united long ago to their God by common-sense.

Ralph Waldo Emerson, a man whose whole mind-life centred in his spirit; who never wrote and taught anything that was not in strict keeping with the spirit; who knew the human heart, the laws of thought, the relations between spirit and matter, better than any man living, states in the most unequivocal language that Jesus was a man, open to criticism, and who

fell short, as such, from the perfection which blind belief credits him with. In one of his incomparable Essays, he says: "Each exaggeration of all fine characters arises from the fact that we identify each in turn with the soul. But there are no such men as we fable; no Jesus, nor Pericles, nor Cæsar, nor Angelo, nor Washington, such as we have made. We consecrate a good deal of nonsense, because it was allowed by great men. There is none without his foibles."

I don't care a straw whether Emerson's dictum is accepted as absolute truth or not, but I know this, that it is accepted as such by almost every thinking man in the land, and will be so accepted by steadily growing numbers of men. I could cite hundreds of passages in the writings of Emerson (the above being rather a "mild" one), and Emerson will be, for ages to come, the deepest, the truest, the most divinely gifted of all modern moral philosophers or mind-readers. What Carlyle objectively taught in his grand delineations of historical characters and in the unfolding of universal laws in contemporary and past history, Emerson treated subjectively as coming fresh from the pure source of all life, the spiritual revelation. Whether even a Carlyle would have been equal to such a task is extremely doubtful. Carlyle would not emancipate himself from the necessity of colouring his pictures. They never left the creating mind without the shadows of a troubled soul. Emerson's pictures are light itself, colourless, with just such outlines as the necessity of articulation imposes upon every writer. Even Goethe is below Emerson in this respect. Goethe wandered far and wide, and placed his mind in almost every focus from which human brains have sent forth their ideas of life; nor was the spirit unknown to Goethe; but he dealt with it as an artist, for the production of his master-pieces, but not as the starting-point of all life; and certainly it cannot be said of Goethe that his own life rose above a mere acquiescence in this, the first and last appeal in all human endeavour.

A perfect man is an impossibility. If we dissect man, if we look at every man noted in any department of life, whether in religion, philosophy poetry, language, science, war, teaching, art, handicraft, civil office, we never find man perfect in any of these branches, no matter how high his excellency may be. There never has been a perfect religious teacher (even Buddha seems to overshoot the mark by making too little of this world).* Perfectibility was always possible, and every one attaining excellency in any branch of art, science, or ethics, which nature led him to cultivate, has always been found wanting in some, or in all the other, developments of human capacity. Men have never been more than excellent in one, or two, perhaps three, different

* "Seems" is the right word to use; such overshooting of the mark being made apparent only in Buddha's exoteric teachings. [T.P.S.]

directions, and this excellency always was attained at the cost of other faculties. Buddha, whom I hold to be the ideal moral philosopher, not as much as tried his hand in other fields of human endeavour; Alexander was a great general, and a ruler of men, in none of these the best, and lamentably deficient in moral soundness; Cæsar was both, and an author to boot, but overshot the mark in his contempt for men; the saints neglected everything except the salvation of their own souls, which was in itself sublime egoism; Martin Luther was a staunch German *bourgeois* reformer; yet far from any originality, he borrowed his religious views from other men, and coloured them in the Teutonic light, which is not a universal light; Calvin carried into perfection a jaundiced reading of the dead letter, and overlooked the spirit. The greatest philosophers could never do anything more than carry the human thought a little further than usual, leaving it to their successors to do no more than they had done. Napoleon was beaten by raw Prussian recruits and the fishings of the English press gang. Shakespeare is not so great that a greater one is not possible, and his works are full of mistakes, small ones, it is true. Richelieu had only the cunning of genius, and imagined the earth was revolving around France. Pitt, a greater man than Richelieu, sacrificed to his ideal, England and the happiness of England's sons. Bismarck suppresses the just aspirations of large classes of his countrymen; Gladstone seeks the Divine spirit in Acts of Parliament and Articles of Convocation. Thus it will be seen that the greatest men are not even perfect in their specialities, in those developments of human nature forced on the individual through the whole bent of his being; that is to say, man is imperfect even in those things which he can do best. But what would any of these men have been in some other field of human activity? What would Gladstone be as a railway conductor, Bismarck as a citizen, with just one vote; what would Napoleon have been as a lieutenant, Carlyle as a bank clerk, Emerson as an hotel-keeper, Pitt as a letter carrier, Richelieu as a curate in a little village, Luther as a large proprietor with plenty of wine and music, the saints as farm labourers and factory hands, Alexander as a groom, or the strong man among a troupe of acrobats, Buddha as an English parish minister, and Jesus as a member of the Board of Poor Law Guardians? Each and all would have been complete failures, and their biographers would have been compelled to admit that A B or C were great in X, but very small in K, that is to say, they were not perfect men. They could only be great in some things in order to be small in some other thing. But a perfect man is perfect in everything; he is perfect in every relation of life. Especially are we disposed to look for something very near perfection in men pretending to be the true guides of humanity in moral conduct. A man assuming such an office must disarm criticism at the outset and keep before his mind not only the temper and inclinations and

knowledge of the men composing a small and insignificant nation, but he must be able to overlook all contemporary and all future nations. Jesus ought to have understood the influences shaping human dispositions and establishing mental conditions, not only of a handful of simple-minded Jews, but of all the Jews, the Syrians, the Egyptians, the Greeks, the Romans, the Teutons, the Celts, the Hindus, the Chinese, etc., of his own time, as well as the mental development of the later French, Italians, Germans, Russians, English, Americans, and of all nations whatever which shall fill this earth. That this is utterly impossible needs no demonstration, and that Jesus could, therefore, be no trustworthy guide for man in *all* his legitimate moral expansion is plain enough. But as no man could have this universal knowledge, a universal moral teacher should have at least a complete knowledge of the human heart, which at the time of Jesus had certainly attained such a growth that it could serve as a model for an immeasurable future. Did Jesus possess this knowledge? By no means. His teaching denies it. He fell far short of the knowledge common among the Greek philosophers, the wise men among the Hindus and Chinese; and the later philosophers, those of the Middle Ages and our own time, have one and all followed paths independent of the concept of Jesus, and have in the heart of their hearts always looked upon Jesus as a man bereft of the gift of very high reason, as a man swayed wholly and solely by *one* idea, which would, if carried out, unpeople this earth within the space of 100 years, and frustrate the aim of creation itself. The spirit in such a volume would be much too powerful for this earth, which demands millions of years of slow development, of an exceedingly slow ripening towards greater spiritual development. To this overpowering might of the spirit in the heart of Jesus must be ascribed his unmeasured, illogical denunciation of the Pharisees and Sadducees, of the rich, of the Jews in general, of his anger in driving out tne money-changers from the temple, his unnecessary harshness towards his family, and it was the cause of all his suffering and his cruel death. This death, the death of a martyr, is altogether unneccessary for the stamping of a truth. Truth of every kind must have a mathematical certainty, and the *death* of the discoverer of such a truth *proves absolutely nothing*. If a hundred-thousand men had died for the truths in the multiplication table, the multiplication table would not be truer than it is. Buddha had no need to die for the truth he found; the truth did not kill him, but he died of old age. It is in the nature of truth that it prolongs life, and a truth which kills is always only a truth allied to human self-will and stubbornness. To consider this self-will necessary to the safety and vitality of an eternal truth is sheer nonsense. Truth is independent of all such helps; they are at the best only miserable crutches. If Emerson had, at one time of his life, denied everything he wrote, it would still have remained true; Galileo was found to deny the

truth.. and the truth was not in the least affected by such a denial, and only branded its tormentors with eternal infamy. If Socrates met with something of a similar fate as Jesus, he also was one of those one-sided men who take their views of things as heaven-sent gospels, and neglect the nearest obligations of blood for the one idea which possesses them. In this, they are certainly not perfect, and cannot serve as examples. They are always law-breakers, and the eternal law finally brings them to grief. Jesus acted as if he held this Universe in his hand, and the Divine Silence crushed his body. With the temper and knowledge of a Plato, he would have remained unmolested; he would have expostulated with the Pharisees, Sadducees and Scribes; he would have gathered a few learned meditative men around him instead of ignorant, obscure individuals, who, without the help of scholars, would never have done anything for the spread of Christianity. They were only superior in the capacity of unquestioned belief, and this capacity has in our own time told rather heavily against the religion of masonry, gothic windows, and high steeples. It is no more than befitting that a religion founded for little children and the simple-minded should be rejected by men, by the Rousseaus and Voltaires, by the Fredericks and Goethes, the Carlyles and Emersons, and should be accepted by the churches *cum grano salis*; being unserviceable in its raw state and useful only after due plastering and doctoring to suit "the ever-growing requirements of the age." In the frantic Salvationist, who gives his heart to Jesus, we have an object lesson of what first Christianity must have been. These attempts to convert the world by doing violence to the unchangeable, immutable laws of the universe have all come to naught, and while there still flow out from the seas of eternity such wavelets of spirit as man can hold (more would kill him) it is mere madness to hasten the reign of the spirit by human cunning, as if the sun needed this or that ray of light, or as if eternity needed "General" Booth and brass buttons for its helpers.

I shall now proceed to a closer examination of the differences between Jesus and the Pharisees. Who were the Pharisees? According to the best sources we have, they were, like everything else under the sun, the necessary evolution of thought (taking the name as representing ideas) in a certain direction. Given the Mosaic law with its innumerable prescriptions of forms of worship, and of observances even in ordinary life, tying man to his Jehovah, it would follow as certainly as the fungus follows certain atmospheric conditions, that a set of men should lay particular stress upon such formalities, and should finally consider them as all-important. Man always wants a visible object to handle in order to fulfil his spiritual obligation, and forgets the latter in an amazingly short time. But is it right to anathematise this fungus of the human mind? Is there any other way left than the removal of the conditions under which the

fungus grows? Is there any sense in anathematising the fungus? Was there any sense in anathematising the Pharisees? They were still a great deal better than those who denied altogether that there was a God in Israel, that there had been a divinely-gifted law-giver, that man needed a better guide than the whisperings of animal nature. Even Jesus found true disciples among the Pharisees, and one of them, Paul, afterwards did more for the spread of the Gospels than all the other Apostles combined. But we of our own time, we Aryans who refuse altogether the Semitic concepts of man and God, of sin, sacrifice, and redemption—we can go a step further and explain the whole hollowness of Pharisaical and Messianic presumption. They all have their reason, and being in that fatal, fundamental error of putting the whole Universe on a wrong plane, an inclined plane upon which they are found gliding down into nothingness, into the seas of time. This Universe was not created on the Mosaic idea, with no foresight worth speaking of; it was not created in obedience to a whim, followed by the regret and destructive rage of a blind God; we even blaspheme when we speak of any intention at all. What the wisest men have ever known about it, and what they ever will know about it, leaves them nothing but silent adoration and unspeakable love! It leaves them with a childlike trust that it is all for the best. No more does a child encircling with its tender arms the mother's neck establish any belief or philosophy about the wisdom and foresight of his mother, and her terrible punitive power, than the true man, the Aryan, childlike and brave, pesters the Universe with impertinent questions! He takes in childlike faith what he gets, and he asks no more. It was left to the apocryphal Moses and the non-apocryphal Pharisees to explain the riddle of the Sphinx in the childhood of the human race. It now remains to be seen whether the grown man will accept the solution of this riddle from the baby's mouth. A baby may well say: "Mama, I seen Dod." The sensible mother kisses the child and says nothing. No doubt the child has "seen Dod," just in the same way as everyone sees God in innumerable ways. But if the baby were to establish it as the never-changing law that all human beings were to look upon his "Dod" as the true God, baby would find very few listeners. Yet the same thing is constantly attempted by theologians. The Pharisees saw their "Dod," which was not the God of Jesus, and so they fell foul of each other. No doubt the God of Jesus had more of vitality in it than the Dod of the Pharisees, but, as the best of all Gods has always been a God of love and mercy, he would not have used such harsh language to the Dod of the baby-Pharisees, nor would he have called them vipers, whitened sepulchres, nor would he have threatened them with eternal damnation, but would have tried to reason with those babes, who were rather large, wide-awake babes, and had considerable reasoning power in them. Socrates was somewhat wiser in this, but not

much, and Plato, I think, wiser than all (Buddha excepted, who would never have spoken to a fool), because he would not have spoken to babes of things they could not understand. To sum up, the Pharisees produced a God with the Mosaic law, as the lantern sending its rays of grossly coloured light through the minds of law-and-order men—men who reasoned about the unknown things in the same way as a London cheesemonger reasons on his stock and customers. Jesus was different from them, for he was moved by the spirit, which human language always fails to interpret in an objective sense, and he was driven to use symbolical language. He could not get over this; he entirely failed, as everyone since has failed, to convince the poor man that he is a rich man, that he has got something which the poor man knows he has not; and instead of getting angry about it and calling the Pharisees bad names, he ought to have tried to find a dozen such men as John, spiritual men, who could understand him. The Christianity which the emotional masons and shoemakers founded has all along been a sort of Donnybrook fair, and only here and there could be found a spiritually-minded man who prevented this mad humanity from going to wreck althogether. Jesus had the true spirit, but unfortunately he was a Jew. Feeling possessed of a power which he could see was foreign to nearly all around him, a power which always leaves the possessor with a sense of superhuman strength, he, as a Jew, conceived the fatal idea that he was the promised Messiah, the son of God, that God was his father in every sense of the term (I wish to leave the question of bodily descent open), he cast in this self-created mould a whole system of salvation, bliss and damnation; started to prophesy, in all of which he has appeared since as a deluded mortal. His prophecies, couched in the most positive terms, have not been fulfilled; salvation and redemption have not come; the millennium can only come in the natural way of evolution, which is an exceedingly slow process; but this is true, and in this Jesus has been right, that some kind of a millennium is coming—a millennium with better physical health and sanitary arrangements; with extended knowledge; with railways, telegraphs and telephones; with man's increased and finally almost complete power over nature; with more wisdom, and a wider diffusion and knowledge of the spirit eternal which will enlighten man's understanding, and remove from him the temptations of the flesh, as belonging to beasts, and not to the divinely gifted man. In this sense, that of moral purity, Jesus will always be the glory of the human race; and it will come to pass then when men shall feel tempted to cry over his fate, they will embrace in the same wide sweep of sympathy all his enemies, the Pharisees and Sadducees, Pilate and the mob, because they all are also our brothers, and any individual man always is and always has been the whole universe in himself. The spirit is always right, even in such a dangerous field as prophecy; and it is always safe to prophesy the downfall of nations who

live only after the lusts of the flesh. But, clearly, Jesus was only a partial, and not a perfect man.

The Sadducees, who likewise could not please Jesus, interest me chiefly on account of their numerous disciples in our own time. Jesus, who was a thorough sceptic in almost everything pertaining to Mosaic form traditions, used milder language in opposition to the sceptics of his time, the Sadducees. When I wish to enter a restaurant to appease my hunger, the man who blocks the door is always a greater nuisance to me than the man who merely stands in the street. Him I can avoid, but the man standing in the door I must politely ask to let me pass. If he should not let me pass, and there were no other way left to satisfy my hunger than to enter this particular restaurant, I should have to call a policeman or use violence. Jesus used violence in regard to this man blocking the door to paradise, but to those merely standing in the street he appealed with more reason and not so much "denunciation." He felt more of pity for them than hatred—the hatred born of truth opposed to falsehood. I fully sympathise with the Sadducees. Having nothing before them save an array of senseless forms, seeing no earthly reason in the whole supernatural arrangements, they were compelled to disbelieve—or to abandon human reason. It was not their fault that they could not see with our eyes. They lived 2,000 years ago, among a religious people whose religious ideals never left the domain of book-keeping and double entry, with whom it was a matter of credit and debit, and their God was not altogether a creditor but also a debtor, bound to pay his debts, only he was permitted to have his own way of doing so. A Sadducee, thinking of such subjects as the resurrection, judged of it in the same matter-of-fact way as a modern teamster or street lecturer, and their mental status must be considered as on a par with these our living fellow men. I think most Christians ought to have some higher concepts than these, as Jesus certainly has not failed to treat the question in a spiritual sense. If he is not understood by the Christians themselves it is not his fault. Not being a Christian, I have no trouble in understanding it, and all the objections of freethinkers fall flat. At the same time I hold with Emerson that the question of immortality is not susceptible of popular treatment. Nothing is so certain as a certain aspect of immortality—that is, its reality; but the spirit does not like to deal with it. It is like the sunbeam deserting the sun. The Sadducees, the knowing ones in their own estimation, were the worst babies of the Jewish family. The Pharisee baby tried at least to please his mother, but the Sadducee baby simply said: "It is no use." Had he gone a step further he might have arrived at a more spiritual conception of man's relation to the unseen, and would have become a disciple. This possibility had something to do with the milder treatment they received from Jesus. The modern Sadducee stands just in the same predica-

ment. By diving a little deeper, by studying more earnestly the Carlyles and Emersons, he might catch a glimpse of a world which does not at present exist for him. In the writings of the Apostles we find the name Sadducee mentioned merely as a melancholy echo; there is always a tinge of sadness in it; a conviction that they are only blind, but not bad children, shines through everything connected with the name and substance of unbelief.

But in nothing was Jesus so incomprehensible as in his opposition towards the rich. When I consider that the idea of property lies in the very core of the Mosaic idea of creation, the position of man as a moral factor or, better, victim, tilling his acre by divine ordinance and sacrificing a part of his acquired property; when I consider that the patriarchs were taught to look upon property, when it assumed the proportion of riches, as a blessing of Jehovah; when I consider that in the grandest poetic book of the Old Testament, the book of Job, the idea of property is the material hinge upon which the relation between God and Job turns; when I come to think of the Mosaic law, built upon the very sanctity of property, introducing indeed a few checks here and there to dangerous accumulations; when I see that in all the dealings of Jehovah with the chosen people, property is the never-snapping pivot, around which everything not of a strictly spiritual nature revolves, and sacrifice makes property the corner stone of the relation of man to God; when I consider that possession, to be rich, has been ingrained from the beginning in the Hebrew character and has been its stamp ever since, the science of getting rich being among the Jews much older than their religion: the hatred of riches as shown by Jesus is marvellous and leaves one in doubt as to his sanity of mind. It is only explicable on the theory that his belief in a near millennium had all the power of positive knowledge. Property would have been of no use in the millennium, and man's attachment to property was the greatest hindrance in converting him, even a greater hindrance than the cast-iron righteousness of the Pharisees. Jesus was thus led to look upon riches as the prime evil, and gave vent to opinions which the good sense of mankind, believing Christians included, utterly refused to make a law. The rich man of our time, if he is a Christian—and there are plenty such—simply denies the authority of his God, and I do not wish to put into plain language what the rich man thinks about him. At any rate it is the hugest compromise between matter and spirit in this world and deserves to be fairly treated. That the Jewish idea of property and riches is universal is evident. That the organisation of man into communities, into mutually dependent factors, would give to the stronger more property than to the weaker, is the experience of mankind and seems to be the universal rule. Being a universal rule, it must rest on a universal law. Wherever a philosopher has undertaken to think about property he never could

arrive at any other conclusion than this: that the right of holding property was the very basis of all human society, and that it was impossible to prevent some from getting rich except by reducing man to a State-slave. The smallest amount of liberty would always bring property as naturally as a sponge will absorb water. Going further and studying the effects of property upon society, every thinker found that it was property which made everything possible that enlightens life. Property is the material mother of all science and arts, and, by their aid, of every higher religion. The Christian churches, one and all, have always accepted the universal verdict about property, and have acted upon it, paying not the slightest heed to the terrible warnings of their nominal founder. It is interesting to note the similarity of the doctrine of Jesus with the Buddhistic ideal. Buddha commanded his disciples, the mendicants, to disown all property except a few articles of clothing, and a wooden bowl for begging. This spiritual hierarchy of Buddhistic saints should have no material relation with this world other than the urgent needs of animal existence required. But such rules only applied to this body of teachers, who should show by their own examples—always the best mode of teaching—the shortest way to Nirvana. For the other classes of men Buddha only had his incomparable moral law, which placed every man in possession of the necessary knowledge to find his way to deliverance. Buddha did not curse, he did not close the gates of paradise to anybody. One rather concludes from his teaching that the salvation, the final purification of everything bearing the mark of man, and of a divine descent, was the universal law, and logical thinking can lead to no other conclusion. But, while Buddha only formulated a universal law upon the keenest philosophical reasoning, Jesus at once shut the gates of heaven upon the whole most worthy and advanced portion of mankind. The answer of mankind has been equivocation, contempt, and ridicule. In our time Jesus with his denunciation of the rich finds a willing echo only among those who understand the nature of universal laws as well as he did himself. It is clear that a moral teacher can never do more than deal with the "abuse of property," and this he must do on the authority of a mathematically correct, *i.e.*, a spiritual and therefore for the evil-doer more terrible law. Such a law sanctions much that reformers strive for, but it stops short of spoliation or of damming up the streams of human energy. The spirit is the natural antagonist of matter, but as the moral law would be objectless without matter, and property is this matter, the two antagonistic forces, spirit and property, make up the moral life of man. Each is as necessary to life as the rays of the sun, and life would be unthinkable without it. Attraction and repulsion is the mode of expression for all life, and property is as much of the divine order of things as the spirit. A man who denies this does not know the first law of all being; his

God is no God at all, but a phantom, and the millennium he dreams of is the child of an overworked and heated brain.

The treatment the family of Jesus received at his hands is easily explained by his utter absorption in the Messianic idea. Whether or not a little more suavity of manner towards his mother and his brothers would have thrown a new lustre around his name is immaterial. A man like Jesus does not stand on ceremonies, nor does any spiritually-minded man treat his relations with very great consideration when they become a nuisance. Gentlemanly conduct is of this world, not of the children of light. They are above such things, just as the snow, the rain, and the light are above ground. On the same reason, Jesus' want of patriotism was a virtue. He might have used different ways with the Jews. Many worldly men have shown more patience. His was a stormy temper, and his gentleness was imposed upon him by the spirit. The spirit always tames a lion, but now and then the lion breaks through. Jesus had rather much of the blood of David in him.

Of his miracles little remains to be said. His whole life was a miracle. At his time everybody believed in miracles; his disciples strained their eyes to see miracles, and of course did see them. Those who needed miracles to keep their faith on sound legs, saw the most miracles. John, who knew Jesus best, saw the fewest miracles. It is true, he makes a great deal of the resurrection of Lazarus. But it is a most wondrous fact that this remarkable miracle had no appreciable effect upon the highly susceptible Jews. It was a complete failure, although preserved to the last as the *pièce de résistance*, as a godless Frenchman might say. It is an open question whether a man still more spiritual than John would have seen any miracle. The childhood of the human race was very much troubled by miracles, just as in some countries all children seem to catch the measles. When English and German Sanscrit scholars sift the Buddhistic literature they always find without any difficulty that which is of Buddha and that which is not of Buddha.

Suppose some keen-witted Hindu philosopher were to do us the same service in regard to the New Testament (the Old Testament having lost caste altogether), to take everything out of it which is not of Jesus and without any moral bearing? I should be willing to accept such a revised version. It is no use to let English and American divines tinker it. They are just a little prejudiced and clumsy. Subtlety is not English. The Americans have a little more of it, and Emerson is very subtle. There are strange things scattered in his writings. The subtle Greek converted the coarser-grained Roman; some subtle minds seem to be working on the conversion of the robust English mind. People are apt to imagine because they have plenty of money, ships and gunboats, versatile statesmen, and pious party leaders they have also a hold on the subtle spirit.

But this is a delusion of children who take a pantomime for dead earnest.

Besides an over-estimate of his mission, Jesus appears to me in every respect lovable, unique, divine. We are forced to see him through the glasses of his disciples. They saw no wrong. We can see no wrong either, only imperfections. If Jesus did not show in the garden of Gethsemane the brute courage of a soldier; if he seemed for a moment to doubt his mission, a different mission from what he conceived it to be, it showed him to be a hyper-sensitive man, and I love him the more for it. The manner in which he faced his traducers, Pilate and the mob, the manner in which he died, stamped him a hero, the noblest son of his perverted although gifted race.

For the Jews, the murder of this man has had terrible consequences. It is hard to understand how any man can look at the relation of Jesus to the fate of the Jews without becoming a believer. He need not become a Christian or a Jew, but he must acknowledge that the murder of Jesus did not simply violate a law running parallel with human life, but branched off into higher regions. The effect was terrible. With the history of the Jews before one's eyes it is difficult to remain a sceptic. I have been a sceptic all my life, but the Jew has always been the worst strain upon my unbelief. Carlyle, in his honest hatred, calls them "this terrible people." But who has suffered like the Jews? Their fate might move a stone. It seems as if every human hand ought to be uplifted in supplication for this unfortunate people. They have been the victims of the grandest tragedy ever enacted on the world's stage. Then what a man this Jesus must have been!?

It is sad to think that any man should seemingly place himself under the suspicion of detracting from the merits of such a man. But when I see on the one hand the same man made the subject of vile jokes and viler caricatures disgracing the thoroughfares of this great city, and, on the other hand, the endeavour to transport him into the clouds as a useless phantom, serving as a kind of side reflector to illuminate with a much needed supernatural light a vaporous theology—it becomes a duty to put him before the human gaze as a man, sent by divine law into this world in due time and season to fill a gaping void. This void he filled like a man: other voids are created in their time and have to be filled by other men.

F. D.

It must not be supposed that the T. P. S. endorses every statement, or agrees with every argument of the foregoing. It is possible to feel much sympathy with the views expressed, but differ as to the conclusions

and the method by which they are reached. The author can hardly be said to be right when arguing that Jesus was not perfect because he was not politic. He had work to do, and he did it in the best way possible to him. We have only a few accounts of the manner in which he did it, and there is the strongest ground for the belief that these accounts have passed through the hands of those who did not scruple to alter them as suited their own convenience.

The T. P. S. fully agrees with the author's idea as to the power of the spirit in man; but it strongly dissents from the statements as regards property being a necessary adjunct to spirituality. Why is it that all the "enlighteners" of the world have most strongly insisted that, as a rule, material prosperity is a barrier to spiritual advancement?

Jesus, the Adept, had to die; therefore, Karmically he was not yet a perfect man.

THE HEBREW TALISMAN.

REPRINTED VERBATIM FROM A COPY OF A RARE PAMPHLET,
DATE CIRCA 1836,

WITH AN INTRODUCTION

BY

RICHARD HARTE.

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INTRODUCTION.

THE present number of the T.P.S. pamphlets, a reprint of a curious and very rare work, may not appear to some readers to have a very direct bearing on theosophical teachings. Those who have got beyond the A B C of Theosophy, however, will find in this issue a good deal of material for serious thought. It deals with one of the most puzzling and deeply interesting problems which the past has left for solution to the future—the destiny of the Jewish race, and the fate of the Holy Land. The *plot* of the work (if that expression be allowed) is based upon two ideas, which taken singly are so well known as to be almost tiresome; namely, the ancient belief of the Jews, based upon prophecy and national pride, that eventually they will recover posession of Judea, and gather together once more at Jerusalem, after their long exile from the land of their ancestors—a belief only less intense than the longing for its realization. The other idea is that contained in the legend of the Wandering Jew—firmly believed in by all Christendom from the apostolic ages until but recently, still half-believed by millions, and to which the doctrine of reincarnation, especially *immediate reincarnation for a specific purpose*, lends, if not plausibility, at least a new intellectual interest. These two ingredients of the plot when put together enter, as it were, into chemical combination, for they give rise to an idea which differs in its characteristics from both of the components. As a punishment for a thoughtless word spoken by a foolish and ignorant mortal even to a god (in disguise at the time), the eternal and miserable activity of the Wandering Jew is a purposeless piece of unworthy revenge, as little credible in this more humane and enlightened age as the miracle required to consummate it. As a practical settlement of the Jewish question, the return of the Hebrew nation, or even a considerable part of the Jews, to Syria seems patently absurd. All travellers describe the Holy Land as barren and poor in the extreme, a land which, if it ever flowed with "milk and honey," has for centuries been believed to have withered under the terrible curse of an angry God. Could anyone but a child imagine for one instant that so thoroughly practical a people as the Jews, a race, moreover, pre-eminently fond of the luxuries of life, would voluntarily abandon the various countries which for centuries have been their homes, abandon their hereditary occupations, abandon civilization, and undertake the frightful labour of reclaiming a rocky and arid district, a labour from which even back-woods pioneers inured to hardship would shrink—and all for a religio-sentimental idea?

But put these two incredible notions together, and all is changed. What if it be the mission of the so-called Wandering Jew to preserve in the Hebrew mind the recollection of the former glories of the race, and to keep alive the longing once more to revive them? The moment that idea finds entry to the mind, the legend ceases to be childish, and the longing is no longer unaccountable. The two things explain each other, and taken together they raise the Jewish question to a level far above that occupied by the superstitions of the ignorant, or the calculations of individual self-interest. To the Jew himself it is no less than the finger of Jehovah that

becomes manifest from this larger point of view. Through all the centuries, as they believe, He has been disciplining and preparing them for their final triumph. Already the despised outcasts of a thousand years ago are the masters of kings and republics alike. There are a score of Jews to-day each one of whom is a greater power in the world than an army of a hundred thousand men. Were they to combine they could purchase Palestine ten times over, and then keep a million of Christian workmen joyfully slaving at starvation wages for twenty years in doing the work of making the country once more a garden while they stood by to superintend. Perhaps the Jews are right. It may be that the finger of Jehovah is guiding their destinies in the direction of Jerusalem. We know that to be worshipped there, and by them alone, was once His greatest glory. Far be it from theosophists to deny that such may still be the case, and if it so be, then, for the Jews themselves, all that need be done to complete his purposes will be accomplished. To the theosophist, however, Jerusalem, even Judea, is not the whole of this earth, nor this earth the whole Universe. And a higher guidance than that by human will in the case of the Jews, does not imply a monopoly of divine solicitude for one little tribe of people, nor a monopoly of power and wisdom for the celestial being who has chosen them for his special favour. If it be true that the affairs of the Jewish race are under higher guidance, then logic and justice require us to believe that a similar guidance is vouchsafed to all mankind, and to the inhabitants of the myriad worlds that roll in space. Is it so? Is there being enacted before our eyes a tremendous drama of creation, in which individual men are as microscopic animalculi? Does it get rid of the idea of a directing power to call "spontaneous development" what our ancestors, equally ignorant, called Divine Providence? Who is to ask these questions? And of whom can they be asked? Will the Christian listen for their answer from the mouth of a Jew? Will a theosophist seek it from a theologian? Will those *who know* go to school to those who invent fables?

Above, behind, inside of every material thing there is a great, an eternal, incomprehensible, sustaining power—absolute and impersonal, the Divine Spirit. Far lower in the scale of existence there are powers, personal and non-eternal, *creatures* who had a beginning and will have an end. Men call these lower fashioning powers collectively a personal God; not only jumbling them together, but confounding them with the unknowable Absolute. Is one of these minor powers, the Jehovah of the ancient Hebrews, now pulling the wires that attach his people to him, and turning their steps towards the "promised land" once more? It is said that wealthy Jewish bankers have at this moment actual legal right of possession to Palestine, holding it in mortgage from the Sultan. It is said that Jewish statesmen have arranged for the completion and ratification of the transfer of the property to the mortgagees, upon the fulfilment of certain diplomatic conditions which events are rapidly bringing about. At the present moment a large part of Palestine, and nearly the whole of Jerusalem, is said to be owned by Jews. What does it all mean?

The T.P.S., in republishing this little work, disclaims all political purpose, as needs hardly to be said. It contains some bitter sayings concerning people long since dead, and events now almost "ancient history," all of which the T.P.S. would gladly have omitted in the reprint, had it not been that to do so would have spoiled the consecutiveness of the argument or narrative therein contained.

From internal evidence the Hebrew Talisman was written about 1836. No one ever discovered who the writer was. The edition was soon exhausted, and till now has never been reprinted.

THE
HEBREW TALISMAN.

It has been lately asserted that so much had been said and sung about the Wandering Jew that nothing further could be made of the subject by any writer, however highly gifted with the quality of invention. Insolent Gentiles! Learn to be more humble in thought and less peremptory in assertion: *I am the Wandering Jew. I* am that doomed one of whom so many have written; and *I* have smiled in very scorn at the description given of me, and of my mode of being, by personages who are nearly as ignorant of all that relates to me as are those stolid worthies who pronounce me to be a nonentity; and my perpetuated misery a fable and a figment.

I am spoken of as being an undying exception to all human rule; yet has my body died and been consigned to the loathsome vault and the sleek damp worm *upwards of two score times* since that awful day when the veil of the temple was rent in twain, when the earth groaned and was convulsed in her agony of sympathy with the dying one; and when *He*, turning his effulgent orbs in anger upon me exclaimed, "Tarry thou until I come!" Undying! I have been wept over in most of the nations which exist, and in many which have long ceased to be; I have been the victim of the rack and of the block; I have pined in the terrible dungeon of the Inquisition which shuts out hope and which echoes to no sound save the moan of the miserable captive or execration of the brutal gaoler; my body has blazed in the *Auto da Fe* of Spain and Portugal, where hecatombs of my miserable long suffering race, the youth, the maiden, the matron, the elder, have been immolated; living, burning, sacrifices, offered on the altars of Christian meekness. Undying! Take but a brief portion of my long and awful history, and put an end to the senseless figments of lively imaginations; to the absurd belief that the mortal portion of man can outlast the rock, and what is frail can remain for long centuries unbroken, or what is destructible remain undestroyed.

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Years, long, agonised years, have flown, yet it seems but as yesterday! God! how happy, how haughty in gladness, was I then. My house, overlooking the sea and shaded on the land side by groves of oranges and myrtles, was on an eminence at the extremity of one of the most delightful

of the Grecian Isles. Though I was fully twenty years, *in the world's estimation*, what knew the world of *my* age?—older than my beloved Zoe, I was dear to her as the gushing fountain to the Pilgrim of Zahara. Our daughter, fairest among even the sunny-eyed daughters of Greece, and our son, the noblest boy that ever gave fair promise of heroic manhood, were even as a proverb for beauty, as we ourselves were for prosperity and concord.—Happy days! Too happy, by far, to be the permanent lot of him who had mocked at the prophet of Calvary, and who has seen empires smitten down, and wept his own repeated ruin in the ruin of successive nations. We sat one evening in luxurious ease, exchanging glances of mingled love and pride, as our beautiful children abandoned themselves to their innocent mirth and displayed some new grace in every new attitude. Of a sudden the air felt leaden in its oppressiveness, a dire consciousness rushed upon my mind, and I once more became aware of my terrible identity. I gasped for breath, and vainly attemped to give utterance to my agony; the metempsychosis of the ancients, fabulous to them, was no longer a fable; and I, who in outward appearance and corporeal members was a merchant of Greece, the husband of a loving wife and the father of beloved children, was once more aroused to the maddening truth, that in soul I was the accursed one of Judea; the survivor of many ages! the unpitied mourner of innumerable relatives—the dead of divers nations! This fatal, this abhorred, consciousness comes upon my soul in the fortieth year of whatsoever body it inhabits; and to this consciousness some terrible calamity certainly and speedily succeeds.

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As I stood with dilated nostrils, glazed eyes, and stricken limbs, my Zoe started suddenly from the anxious and endearing posture she had assumed on witnessing the horrible change which had come over me, and, shrieking, "The Osmanlie!" rushed towards our children. A struggle a piercing shriek, the wild war-cry of the bloody brood of Mahomet; and I was childless and wifeless! How I reached the sea side I know not; but I did reach it and was speedily on board a vessel of my own, and bounding over the blue waters. Days and nights passed by, the good ship cleft her way through the heaving waters; but no pang for wife or child, no thought for my present preservation or future course once crossed my mind. A dry and burning agony oppressed my brain; and but one thought was existent there—my horrible my accursed identity; and when my lips gave utterance to my thoughts their sole accents were "Tarry thou until I come!"

At length this one horror made way for the accumulated reminiscences of eighteen hundred years of misery! Aye, that, that is the surpassing curse of my tremendous doom! No sooner have my forty years of un-

tortured existence passed away, no sooner do I awaken to a consciousness of what I *am*, than I am goaded to despair by distinct and harrowing remembrance of all that I have been, done, and suffered. All who loved me and are lost to me rise up again to my mental view; and the moral evils of long centuries are superadded to the tremendous curse which extends my spiritual evil to the crack of doom.

The good ship bounded on, and the very excess of my misery aroused me to an activity of which I had previously been incapable. Of maritime affairs, I had, in this one of my many lives, had abundant experience; and as the horizon gave tokens of an approaching tempest, I took the helm, and the command of the vessel. If I had not already felt aware that my bodily existence was about to undergo another change, a phenomenon which I now observed would have persuaded me of that fact. Our ship defied alike the wind and the waves, and swept rapidly through the latter in the face of the former! I then knew that I was approaching my death place; that I was speeding towards land which should afford me another grave, and my spirit, my doomed spirit! another body. Oh, that terrible chill, that paralysis of the heart, that numbing yet agonising sinking of the soul, which precede the mortal pang! All, all were with me and upon me; yet I gazed in pity upon my devoted crew who, poor fools! were pitting their manhood and their skill against inexorable fate. They knew not, alas! that to be attached to me was to die; to be bound up with my lot but another phrase for miserably perishing.

Seamen by nature, you insular people are familiar, at least by description, with every phase of ocean's rage and ocean's convulsion. No new description of ship-wreck is necessary to you. Let it suffice then to say that I saw my shipmates, without an exception, swallowed up by the howling waters, and was myself dashed upon the coast which we had long been approaching, and which I had long recognized as the once barbarous land in which, when a Roman centurion, I had combated the fierce and savage inhabitants; and which I had more recently visited as a merchant, and marvelled at for its wealth, its luxuries, and its civilization. Need I name your England.

The valour and the wisdom of their ancestors, had encircled her brows with the diadem of empire and had placed within her hands the Sceptre of maritime dominion, and clasp'd around her waist the golden girdle of the world. She had become the mart of nations, and her ships covered the waters of the globe, and her immense metropolis was the emporium of the earth.

The last fell pang was over, and my spirit once more freed from mor-

tality, to seek another mortal residence. Impelled by the resistless but unseen hand which scourges me, my disembodied spirit glided onward till it reached a small but beautiful cottage, and there at an open casement, it paused; and stood dim, shadowy, and invisible to mortal eye, though silvered and shining in the full calm beams of the moon. In the room sat a young and beautiful woman gazing in agony which *could not* weep, upon the pale and waxen visage of her dead boy—her beautiful, her only one. Anon came the *felt*, though unspoken, fiat; and my spirit entered the lifeless body.. The infant's feeble cry, and the mother's shriek of frantic joy announced the reanimation of the mourned one. The father and the domestics rushed in, and the wonderful event is talked of to this hour in the beautiful village of ———.

I have already shown that during the first forty years of each bodily existence, I am unconscious of aught that distinguishes me from the rest of my race. I have but lately been roused from my ignorance: the curse of consciousness came over me ere I wept above the grave of her who had wept her child's death, and knelt in gratitude for his recovery. I am once more alone in the world, and once more aware that I am the accursed one of Judea.

Reader you have seen me though you know it not. A single night has bleached my hair, I wear the haggard features of three score, and as my mean person, and worn yet intelligent features are contrasted, as I pass through the populous streets of your new Babel, with my sordid garments and my anxious and almost ferocious looks, the passengers turn and gaze upon me in wonder, as to my pursuits, my circumstances, and my character.

I am aged; but I cannot again die until my mission be complete. Hitherto, in all my *bodily* lives I have silently suffered; and in all my bodily deaths I have

"Died, like the wolf, in silence."

But the time has at length come when the cause and the object of my marvellous and doomed existence must be made known; that the pride of the Gentiles may be abated, and that the scattered people of Israel may know that they verily shall be a kingdom mighty to save and to destroy, and that they shall see the advent of *their* Messias, and the utter confusion and abasement of the insolent and false followers of the Nazarine!

"Tarry!" Aye, I have indeed tarried; and I must tarry yet a little while ere the mighty spell can be utterly broken, and the Lion of Judah triumphant over the nations. In what nation have I not lived and

suffered? In what nation have I not exerted a mighty, though unseen, power, in producing that gradual rise of my scattered and erring, but still sacred and peculiar, people, which will so shortly terminate in the rebuilding of the Temple of Jerusalem—in the subjection of the Kings of the Gentiles to the sway of the long tried, long suffering, and at length restored, people of the Most High? The false powers will at length be smitten down by the true; and the temporal triumph of God's chosen people illustrated and consummated by the veritable advent of the veritable Messias. "Tarry!" Tyrant! I have *tarried;* I have wielded the power of the thousand powers which *may* not resist the word of authority spoken by him who has looked unmoved and unrebuked upon the glories of the Shechinah, who has lifted the veil of the temple, penetrated into the holy of holies, and learned the words of power engraven upon the signet of the master of all wisdom, and of all demons, good and evil—the marvellous, the glorious Solomon.

Ill taught, as are the myriads who put their vain trust in the prophet who died on Calvary, and led away as they are by a thousand vain conceits and cunningly devised fables, even they have some faint understanding of the wisdom of the great Solomon,—whose name be reverenced! Selah! But they have only a glimmering of light; they can see only an atom of the vast whole of his wisdom and his might; it is needful therefore that they should learn from me what their false philosophy would never teach them, what their false faith shall vainly forbid them to believe. They *must* believe the truth, for it shall chastise them; the word is spoken, Judah shall rejoice over their confusion, yea, Israel shall be very glad.

Though the bigoted and vain Nazarenes know that the great Solomon builded to the Most High a temple of exceeding beauty and exceeding costliness, marvellous to think of, though they know that his wisdom filled the nations of the earth with wonder, and caused King Hiram and the Queen of Sheba to look upon him with much reverence; though they know that in wealth, as in wisdom, Solomon was pre-eminent among the mighty ones of the earth, insomuch that none other prince than he could have builded that temple, which he dedicated to the worship of the one only God; yet, so narrow-minded and grovelling are these Nazarenes, that they divine not, neither will they confess, that the wealth and power of the great Solomon were but the natural consequence of that ineffable wisdom which was bestowed upon him when his soul, in a night dream, replied wisely and worthily to the question that was vouchsafed to him from above.

Nay, so infatuated are they, so surrounded by the outermost gloom of

a more than Cimmerian darkness, that they—they! in the petty pride of the ten thousand contradictions which they call philosophy, take upon themselves to deny the interference of the supernal powers in the progress of mundane affairs; though a single glance at their own version of the history of the wise son of David would, one would suppose, suffice to show them that *only by* the aid of those powers, subjected to his unspeakable wisdom, could Solomon have amassed and expended the treasures which upreared the temple. From the cedar that is on Lebanon to the hyssop that groweth upon the wall, Solomon knew the nature and the properties of every thing that springeth up from the pregnant earth; and, divinely taught and divinely authorised, he had elixirs potent for all purposes, and words of might which the demons hear in their far abodes, and which, hearing, they must obey.

As an instance of the unbelieving and deceitful nature of the scribes who from the day of Calvary even to the present hour have laboured in their vocation to hoodwink the worldly and fat-hearted generations, and to keep them unaware of the powers of that magic which, partially revealed to Moses, was entirely unveiled to the steadfast and eagle glance of Solomon, I may demand, who among the multitudinous sects of the Nazarene has any knowledge of that wondrous and invaluable root, BAARA? That wondrous root which could only be drawn from its parent earth, on being sprinkled with human blood, unless at the expense of the instant death of the animal compelled to draw it? I venture affirm that not one, save Fabricius, has ever alluded to this wondrous root, except in what the Christians as ignorantly as insolently term "Talmudical *fables*." And yet it is perfectly true that it is the quality of this root, as is averred by sundry writers of our despised and persecuted race, to cast out evil demons from people possessed;—and, though it is never known to more than one person of our race, a preparation of this root, aided by the words of might engraven upon the signet of Solomon, is potent excedingly in tasking the hidden powers, and in discovering the most hidden things.

Poor fools! these Gentiles! *But* by magic divinely taught and divinely authorised, how deem they that Moses, that mighty chieftain in Israel, foiled the Egyptian Magii at their own weapons, and vexed the land of Egypt with many plagues, even until the peculiar people of God made a glorious Exodus from the land of bondage? Do they deem that by any other means than magic, so taught, and so authorised, Joshua the son of Nun could have made the sun stand still upon Gibeon, and the moon in the valley of Ajalon?

Touching the root Baara, even the secular learning of the false wor-

shipping people who call themselves Christians, might teach them that its power in the casting out of devils, was well known to our fathers, and demonstrated even to those appointed scourges of Judah, the heathen Romans, whose names be Anathema, Anathema Maranatha. For the priest Eleazer did cast out by its means the demon which had possessed a certain man ; and that the bloody and sagacious Vespasian who was there present when this merciful deed was done, might be convinced that the demon did indeed depart, though the exceeding tenuity of spiritual existences will not allow them to be visible to other eyes, than those from which occult science has removed the scales—the venerable Eleazer commanded that a vessel should be placed at a considerable distance from the person possessed, the which vessel, in obedience to the commands of Eleazer, the demon, in departing did forcibly throw down and empty.

But my proper task will not allow me to bestow further time upon the crude notions or the blind and fanatical bigotry of the detested Nazarenes. The all but omnipotent signet of Solomon *was* deposited by that greatest of earthly princes in the Temple of Jerusalem ; and in the Holy of Holies, entered only by the great High Priest, reposed that gem of price and power unspeakable.

When the temple was plundered by the heathen, and when our people were despitefully treated and led into captivity for their sins—the vessels of silver and the vessels of gold were grasped by the unholy hands of the conquering soldiery—Nebuchadonozor and Cyrus bore away the wealth of Jerusalem ; but *not* the signet, which was from the beginning destined to work out the salvation of Judah when her sins should be fully expiated, and her people once more an acceptable people in the sight of the Lord.

But though the dim light of tradition caused every successive high priest carefully to guard against the discovery of the precious treasure, even the high priest knew not *all* the wonders of that treasure. It was reserved for me, the doomed, the mysterious, the ever-changing in body, the unchangeable, the everlasting in spirit, to learn, even while hosts barbaric pressed towards the Holy of Holies, the saving wealth that rested therein. And thus it happened. In the seventieth year after the death of him whom the Nazarenes call Messias, and on the seventeenth day of the month called Panemus, in the Syro-Macedonian tongue, but in the Hebrew Jamuz, the dread enemy of our nation, the Roman Titus had so far reduced the doomed defenders of the Holy City, that the daily sacrifice could no longer be offered ; and then knew all those in whom the only true religion had produced the spirit of prophecy that the temple would indeed fall.

I need not recount the horrors of the succeeding days of the siege; or is it not written in the book of the apostate Josephus how the temple was polluted by the blood of our people, shed by each other as well as by the Romans? How that famine was abroad glaring with fierce eyes, and made horribly visible in gaunt and spectral forms? How that a mother maddened by famine slew her child, yea, her first-born and her only one, and banquetted in horrible eagerness upon his roasted body? Alas! the apostate Jew and divers writers among the Nazarenes, have dilated but too truly and too sufficiently upon the awful scenes that passed in every street, aye, in every house in the devoted city of the living God. Let me then hasten to that concluding scene, which gave the Holy of Holies to the flames; but at the same time gave to me that Talisman, which, eighteen hundred years later, was to rebuild the city and the temples, and prepare the people of God for the dominion of the whole earth, and for the advent of the veritable Messias. Selah! Let it be done. It is about to be done.

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Urged by I know not what divine fury, I had descended from the Upper City, where I had been gazing upon the flaming sword, which illuminated the heavens, even at mid-day. I passed unscathed through the outer court of the temple, now polluted by the bodies of the dying and the dead, and slippery with much blood. Scarcely had I made my way beyond the partition wall, which had been erected for the separation of the Jews from the unbelieving Gentiles; when, from one of the many apartments that were on the north side of the holy house, a lurid pillar of fire suddenly shot upward, and in an instant ten thousand fiery tongues darted from it in every direction, and a cry of horror and alarm arose from ten thousand combatants within and around the temple. To cleave to the earth the destroying Roman, who was in the very act of leaping into the inner court, after snatching from its blaze the torch with which he had now fired the holy house, was but the work of an instant; that done, I pressed forward up the acclivity which led to the altar of Burnt Offering, where the High Priest, who had succeeded the fugitives, Joseph and Jesus, was surrounded by combatants, and in an evident agony of anxiety to make his way into the Holy of Holies. With a loud cry I threw myself forward into the throng and the strife; but though I was swift, I was too tardy to save the venerable man, who, at the very moment that I gained his side, was transfixed by a Roman dart. I raised him and bore him towards the Sanctuary, but though life was fast gushing forth from his ghastly wound, he was a Jewish priest still—true to his God, his faith, and his office. "Pollute not the holy place! Forbear, set me down here," he exclaimed; and in a niche, which was as yet unthreatened by the devouring element, I set him down, and raised his drooping head, and wiped the big damps of

death rom his lofty brow, all tenderly, as would a nursing mother support and tend a dying child.

His breathing came shorter and shorter, and his limbs became rigid; but the agonies of death had no power over the energies of religion; and he did not expire till he had commanded me to penetrate the Holy of Holies, and to snatch thence and from the very centre of the ark, the Talisman of our people, even the signet of the wise Solomon—the Shem-ama-phorah.

Not even the behest of the high priest would have caused any other Jew to enter that mysterious and most sacred place. But I! what had I, the wanderer, to fear?

I passed the brazen pillars, Joachim and Booz, and I reached the golden cherubim, ten cubits in height, whose outspread wings, reaching from the southern wall to the northern wall of the Holy of Holies, had hitherto concealed for ages its sacred mysteries from unpermitted eyes.

I paused, but for a moment; the golden gates were passed, the cherubim no longer hid the ark from my gaze; and, God! by what a galaxy of glories was I dazzled! The floor and the walls were of fine gold, glittering with the splendour of ten thousand fires, and reflecting back the many coloured and living lights that flashed from Onyx and from Sapphire; from Chrysolite and from Amethyst; and from every precious stone from every part of the earth. Having drawn aside with resolute hand the embroidered veil of purple and scarlet, behold! I stood within the Holy of Holies; and there over against the eastern end I beheld an altar of solid and unornamented gold. Upon either side of the altar was a hollow candlestick of gold, adorned with lilies and pomgranates of gems and fretted gold. But *upon* the table! Even *I* shook in every fibre with much awe, as I looked upon the ark of shittim wood, which in Hebrew is called Eron. It was five spans long by three in height and breadth; and was strongly ornamented with plates of fine gold, and on the top were two cherubims of the like precious material. In that lay the palladium of our people—the seal of Solomon; and I—I! was to stretch forth my hand and seize it!

The lid of the ark yielded to my mere touch, and mine eyes fell upon the precious signet. It consisted of a single cincture of massive gold, set with a single gem; but *such* a gem. Well might the fiends, well might the powers of earth and hell shrink from the steadfast gaze of its possessor, and busy themselves in doing his behest. In the centre of the gem was

engraven the ineffable name of God, and around it in mingled radiance Diamond, of Sapphire, of Ruby, and Emerald, the seeming of ten thousand eyes gleamed with divine ardour to which the lurid lightnings of the stormiest heaven are but as a meteor that dances upon the morass. I stood as one fascinated, terrified, petrified; I would fain have stretched out my hand, but my arm was paralyzed; I would have cried aloud, but my tongue clove to the root of my mouth. As I stood thus entranced a shout in the outer portion of the temple announced the arrival of Titus and his followers. In a few moments the Holy of Holies, the Ark, the very Seal of Solomon, would be bared to the gaze of the profane, violated by the hands of the foeman and the robber. I stretched forth my hand and grasped the signet; a report as of ten thousand thunders shook the whole fabric around me, and I felt myself seized by a giant hand, whose grasp deprived me of my senses at the very moment that I saw the majestic though somewhat corpulent form of Titus within the hitherto sacred place. How long I remained entranced I know not. When I at length awakened to a sense of my situation, I was far, far away from the bloodshed and tumult, from the trampling of the victors, and the passionate but unheeded entreaties of the dying and the captive. The moon, the pale-visaged Astarte of the Phœnicians, was high in heaven, shedding around a flood of silvery light such as she can never bestow upon this land of cloud and fog. I lay beneath a majestic palm, and close beside me gushed a fountain, making a delightful music in the otherwise unbroken silence of the night. It was by slow degrees that all the scenes through which I had so recently passed became clearly and completely recalled to my memory; and, oh God! with what horror did I not thrill when I discovered that the signet of Solomon was no longer in my possession!

I should have raved, Heaven pardon me, I believe I should have blasphemed; but before I could give utterance to my agony, there arose beside me a low, sweet, musical, but withal most solemn and majestic voice—and the mighty change that had come over my spirit and freed it from the dull and inapprehensive obtuseness of mere mortality, enabled me to know that that voice came from no created mortal. I knew that the voice was a voice from above, and my heart leaped with an exceeding gladness, for I heard much mercy, and was blessed with a most wondrous mission, and with a trust which they who sit upon the blood-stained thrones of the perverted earth might envy—with a power to which they must speedily bow down in humility and in dread.

It was revealed to me that though the curse of him of Nazareth must for a time have power, and though, until the regeneration of our people

should be at hand, his power should go on increasing among the nations, the curse his hate and tyranny has laid upon me should be converted into a saving mercy to Israel, a pillar of light to guide and guard the wanderers of Judah. Words of might were graven upon my soul, even the words of the signet of Solomon which all Genii must obey, and I was sent forth to live the bodily life and die the bodily death in divers places; but with ever one task, one trust—to teach the trampled Jew to become very mighty in despoiling his oppressors, very cunning in availing himself of their hearts' leprosy—avarice. Ages upon ages have rolled by; where populous cities and the palaces of kings once stood, the bat and the owl and all obscene and grovelling reptiles are now the sole lords, the sole tenants; and where I have battled with the gaunt wolf, and disputed with the bear his forest haunt, hundreds of thousands of human beings dwell in cities of strength and splendour; the many wearing out their lives in squalor and in toil, that has little recompense and no cessation, the few looking down in insolent and unsparing scorn upon those who starve, that the tyrant and the cheat may fare sumptuously every day. All nations have been in turn the scene of my exertions; all ranks, all pursuits, have in turn been made subservient to the Holy and Appointed end; Jerusalem, Oh beloved Jerusalem, I have toiled to uprear thee in power and in great splendour! The appointed hour is at hand; and then HE cometh, at whose benignant and resistless word the curse of my foe, the fell curse that was pronounced upon me on Calvary, shall be removed, and my spirit shall have rest.

Whether leading the war galley of Venice to the discomfiture and slaughter of the Paynims, or pursuing the business of a merchant in Spain, with the terrors of the Inquisition ever before me, if discovered in my secret practice of the sacred faith of my forefathers; whether passing my youth in the sweet tranquility of an Alpine valley, or amid the roar of waters and the crash of battle; whether in one age wielding the sword and the lance of the condottieri in the cause now of one and now of the other of the venomous little republics of Italy, or in another aiding the revolt of Massaniello at Naples, or catering to the amusements of Louis XIV. at Paris; in all times, in all characters, in all places, from the instant that my spirit, *in each new body* has been called anew to self-knowledge, by the sweet low whisper—oh! how full of hope to the Wanderer!—"Tarry thou until *I* come," all my energies have been devoted to the performance of my task.

The bigotry of a whole people, and the cupidity of their tyrant could easily degrade the Jew in social condition; debar him from this or that privilege, condemn him to this or that burthen, and brand him with an outward and visible token of his debasement;—but the Jew could always amass wealth, preserve wealth, and by his wealth, he, the trampled slave

could always mock the sufferings and sway the fate of the haughtiest and bloodiest of his oppressors. Aye! the Talismanic power has ever been at work; in every land hath its influence at some time been felt, in every land have I at some time made one of my people a mighty man, in the despoiling of the princes and the people who believe in the prophet of Nazareth.

Jehovah! how have I scorned the enemies of thy people, when I have seen them waiting with pallid cheek and downcast eyes for the fiat of the enriched Jew to consign them to instant and utter beggary, or to aid them to struggle on a little longer in the hope of gain to themselves, but in reality only to swell his gains and add to the righteous usury which shall raise up thy peculiar people, and make glorious the towers of Zion.

Alas! how easier far it is to give the Talisman by which riches can be commanded, than it is to inspire a human heart with that intense love of the antique abiding place of our race, which alone can justify me in bestowing the potency and the splendour of riches! How often have I not had to lament the backsliding, and the degenerate self-love of my chosen instruments? With what disgust have I not taken from them their abused trust; with what scorn have I not seen them reduced to despair and self-destruction, by the deprivation of that which I bestowed on them, not for their own petty purposes, but that Israel might be redeemed from her debasement.

Ask who enabled Neckar for a time to support the boundless extravagance of the Court of Louis XVI. and Marie Antoinette, and history, the jest book of wise men and the oracle of fools, will tell you that it was his *genius*. *I* can tell another tale! It was *I*, it was the talismanic power which I gave him for a brief breathing space, to inspire his friends with admiration and his enemies with envy. I withdrew that power, and there arose that scene of bloodshed and confiscation which was especially necessary to enable my people to spoil all the nations of Europe, even as our forefathers by divine commandment did spoil their Egyptian task-masters. Verily the Jews have had their revenge! From the revolution of France sprang bloody and expensive wars; from those wars sprang royal indigence and national extremity, which raised up that Christian Moloch of loan jobbery and public debts wherein the present race battens on the spoils and devours the labour of its offspring; and *now*, *now* was the time when the Jewish people might banquet in the halls of princes, where once their very presence would have been deemed pollution. Now was the time when the aggrandisement of my people could not without sin be neglected. England became the resort of thousands of our oppressed people; and if England insulted and spat upon them in theory, it at least supplied them with

wealth boundless and with dupes innumerable. A chieftain of our people became as necessary, then, in England, as formerly in Venice, in Genoa, in Antwerp, in Bruges, or more recently in Paris. From the death of Louis XVI. to the consulship of Napoleon Buonaparte, I rarely conferred the visible talisman, for however brief a space of time, upon any one; it was necessary that ALL my people should be up and doing, that each should be amassing his portion; there was a harvest too large for any single reaper; and leaving to themselves the native wit of the Jew and the native propensity of the Gentile to overshoot his mark, by indulging his own bad passions, I looked calmly on, seeing in every bloody battlefield the precursor of a new loan—in every new loan the most perfect of human inventions for the transfer of the wealth of the Gentile to the strong boxes of the Jew.

The result fully justified my reliance on the self-destroying talents of the Nazarenes; the Jews of England amply avenged the Norman atrocities of the older day; and what the Norman took from the Saxons by the stroke of the battle-axe and the broad sword, the Jews now took from the at once insolent and ignorant descendants of those Normans by the stroke of that far mightier weapon—the pen.

The first of my people whom I pitched upon to wield the Talismanic influence in England was one whose name will in an instant be recognized by all the votaries and high priests of Mammon, whether Jew or Christian. I allude to Solomon Salvador. I found him a comparatively poor man; I made him in a brief space the marvel of all who knew him. The wildest speculation he could undertake was sure to prosper; and the magnates of the nation sought his advice when troubled with the common and very painful disease of Impecuniosity.

This success was as brief as it was brilliant. The fool! did he suppose that power was entrusted to him, that wealth was placed within his reach for the bidding, merely that he should call a mountainous mass of brick and mortar after his name, fill it with luxuries from every quarter of the globe, and then spread the banquet and illuminate the saloon to welcome the high-born fool and the high-born harlot, and make glad their hearts with wine and music, while the towers of Jerusalem lay in ruin, and the remnant of our people sat cowering beneath the insolent trampling of the the men of blood? Fool, thrice foolish! I deprived him of the talismanic power, and his wealth melted away from him fast as the snow melts beneath the ardent beams of the sun. His familiar friends saw that he waxed poor, and in the short-sighted wisdom of this world they attributed his downfall to imprudent speculation, to extravagant expenditure, to

anything and everything except the true cause; and he died poor neglected, forgotten.

Possessed of the words of power which the genii must obey, and using those words of power for the great end to which I am ordained, I can convert *any* thing into a talisman omnipotent in the accumulation of wealth for its possessor. The merest trinket, the commonest article of either use or ornament, under the influence of these resistless words, becomes in the hands of its possessor, a weapon mighty as the sceptre of Nisroch.

After I had withdrawn the talisman from Salvador, I cast my eyes about among the young men of Israel, seeking one upon whom I might confer the power which my degenerate protege had proved himself unworthy to be possessed of. Alas! to find one in all respects worthy of so high and so holy a trust was no light task. Ability, indeed, I found in great abundance among my people: but one was prone to the use of wine, another looked all too fondly on the blue eyes and fair tresses of the daughters of the Gentiles, even of the men whom we call the English; one wasted his time in the light and profane buffooneries of the theatre; while another, though innocent of all these things, though clever, industrious, and frugal, even to parsimony, was wedded to his own base interests, and incapable of casting a thought upon the degradation of his ancient race, or upon the ruin of the city of the temple of God—even Jerusalem.

It chanced that as I on a day took my stand on that grandest of all the money marts of the world, the Exchange of London, my attention was attracted by the saddened yet intelligent aspect of one whom I knew at a glance to be one of our ancient and fallen people, who in the midst of all their degradations cannot lose that peculiar physiognomy which distinguishes them from all other races, and in the very perpetuation of which the Nazarenes, had not God hardened their hearts and deadened their understandings, would see a proof, among many, that the Jewish nation is not wholly cast off, but will, in the good and appointed time, be gathered together from all parts, and reinstated in the sovereignty of Palestine.

Drawing nigh to the person of whom I had thus taken notice, I overheard some few words he interchanged with an acquaintance; and those few words led me to believe that I had at length found the very man I wanted, for he spoke Hebrew with the purity and energy of a high priest of the time when the temple was in its pride of place, and ministered in by the very flower of our people. Moreover, though his aspect had but so lately been saddened and downcast, his eyes now glowed, his mien was erect, his gestures were energetic, and above all, in deciding my opinion in

his favour, he cursed the Nazarenes both deeply and bitterly, and vowed to avenge his wrong upon them hereafter. What was that wrong? Faugh! What had *I* to do with the individual wrongs of any one? He hated the Christians, and burned to injure them; *that* was all I cared for; and I vigilantly watched him until, the Exchange closing for the day, he retired to a neighbouring tavern to dine.

What a guttling and guzzling set of swine your mere worldlings are! A tavern in the good City of London is neither more nor less than a compendious system of damnation; where gluttony and strong wines make sinners of all sorts and size on the six days of the week; their temples, which they call churches, being hermetically sealed to the Nazarenes on every day save the seventh. Gluttony, strong drink, and the sinful thoughts and unclean deeds which they inspire, have the six days—prayer and repentance only one! Ah! this is surely a people whom it is especially lawful and praiseworthy to lay under contribution, that the temple may be rebuilt, and that our ancient faith may extend through the whole earth and purify it.

Much as I abhor the devouring and the wassail, which make men to resemble the unclean swine rather than the chief creation and most wonderful masterpiece of God, I sat patiently in this scene of ecstatic and egregious devouring until I found an opportunity to hold converse with the young man upon whom I had fixed my attention. What passed between us it needs not now to particularize; suffice it to say, that on the very next day he netted a hundred thousand pounds, two Christian speculators slew themselves in despair, and ten times that number of the smaller fry took their leave of the Exchange with a very sincere resolution to return to it no more.

For a time my new protege was all that I could desire; but with wealth came luxury, and with luxury come an indifference to the grand object for which I had raised him up from comparative penury; and made him sought, flattered, followed, all but worshipped by the great herd of those who traffic in gain for the sake and for the love of things worldly and perishable.

It was in vain that I urged him, ever and anon, to busy himself for the restoration and the triumph of his long-suffering and widely dispersed people. Pomp and luxury, flattery and ease, had done their work, and *he* too was destined to experience that what the Lord giveth, that also the Lord can take away. Charitable he was, but it was in the wise of the blind Gentiles; looking with dull dead eyes upon the great wrongs and

great afflictions of the multitude, and frittering away time, and feeling, and hard gold, upon the petty relief of the petty miseries of individuals.

Charitable! why Jew and Gentile, the free man and the bond slave, of this most anomalous metropolis of this most anomalous nation, upon the face of God's beautiful, but wrong fraught earth, would shout in contradiction, were I to deny the charity of the great Abraham Goldsmid!

Aye, let the Nazarene dogs lift their hands and eyes in ignorant wonder; the great Goldsmid was my very and mere instrument; I raised him because I deemed him worthy. I found him incompetent to the vast and sacred duty I designed him for, and I dashed him down even as we cast aside the gourd when we no longer require a drinking cup. Who among the elder frequenters of the great temple of mammon, which is called the Exchange, does not remember the golden box with which the hand of Goldsmid was perpetually occupied in his busiest and most important moments? It was his *talisman.*

The words of power had been pronounced above it; with it he could encounter a world and be triumphant; without he was as the stripling David, *without God*, would have been to the giant champion of Philistia. I had warned him again and again; I had menanced, I had entreated, but in vain: I found him incorrigible in his neglect of the cause of our people and our God; and even while he was wassailing at his luxurious villa in the neighbourhood of Morden, the words of power went forth from my lips, and his talisman had departed from him for ever. Large rewards were vainly offered for what all but himself supposed to be a mere toy, a mere thing of effeminate luxury; but those rewards were offered in vain. He appeared upon the Exchange without his palladium; bargained—lost—and saw absolute ruin looking at him with steadfast and unpitying eyes. *Ten days he bore this*, AND THEN BLEW HIS BRAINS OUT! None can be false to our cause and prosper.

The progress of that most marvellous of modern characters Napoleon Buonaparte soon diverted my thoughts from the vexations caused by the folly and consequent ruin of my deceased protege; and hastily leaving England, I arrived at Frankfort just as that city was invested and occupied by the French troops.

I have seen so many towns taken by storm, and, when taken, delivered up to all that the utmost license and cruelty of the most licentious and cruel troops could inflict, that the fate of Frankfort seemed by comparison, to be a mild one. And yet even there I saw enough to make the blood of an ordinary man boil with indignation, or curdle with horror.

With all the politeness of the French as individuals, large bodies of them are usually among the most ferocious of all assemblages. They seem to resemble those chemical substances which, though separately quite harmless, cannot be brought into contact without producing disaster and destruction to every one and every thing in their vicinity. In their revolution I have seen individuals in one hour comporting themselves towards the helpless with all the courage of antique chivalry, and with all the touching delicacy and tenderness of modern politeness; and I have seen those self-same individuals in the next hour hideous with blood, and roaring with stentorian lungs for more victims. Separately good, they no sooner became part of a multitude than the mania of fierceness fell upon their souls, and they became even as the fiends in unsparing cruelty.

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What is true of the French people is no less true of the French soldiery, who certainly have never shown *en masse* any of that forbearance which few indeed among them would fail to show as individuals. And if at Frankfort murder, and the other disgusting violence which the conquered sometimes have to endure from the homicidal hirelings, who make a glory and an honour of their most feculent and debased trade in blood; if these were not among the sins to be charged upon the soldiery of France, they amply made up for any inconvenience they experienced from balking their lust and love of bloodshed. It is impossible to conceive anything more complete than the plunder of the unhappy people of Frankfort. Every thing that was portable was carried off; every marauding soldier had his two or three watches; diamonds glittered on the dirty fingers, or still dirtier linen of those ruffians; family plate, consecrated by a thousand tender reminiscences, was melted openly in the streets, and transferred in unsightly lumps to the knapsacks of its new owners. The skill of man was in vain employed to conceal the spoil, the tears and supplications of women were in vain employed to move the spoilers to moderation in their marauding.

The people of Frankfort were a conquered people, the brave French soldiers were conquerors; and though glory, no doubt, is a very fine thing, your thorough soldier enjoys it not a jot the less for being accompanied by a goodly proportion of plunder.

The few people who succeeded in saving some trifling amount of money, were, for the time, scarcely better off than those who were plundered to the very last thaler. For your heroes have prodigious appetites; and the vast consumption of food of every description by the French troops, the terror which kept the country people from bringing their produce into

the city, and the blessed propensity of all dealers and shopmen, in all times and countries, to raise their prices in the exact ratio of the wretchedness and suffering of their fellow creatures, speedily reduced five out of every six families in Frankfort to absolute want. In saying this, I speak of those ranks of people to whom, previously, want had been utterly unknown, save as a thing which (as their individual disposition chanced to be) they pitied and relieved, or despised and insulted in the persons of their inferiors. Want being thus introduced to homes, where previously it had been unseen and unfelt, it needs no elaborate argument to show that where want had always existed, absolute famine now made its appearance. All trade, save in articles of food, was at a standstill; and at the very moment when the poor were thus cut off from earning the poor pittance to which they had been accustomed, every article of food was tripled, and many articles quadrupled in price.

Fearful, oh! very fearful, were the scenes which I witnessed during the brief stay of the marauding Gauls in Frankfort. Jew as I am, and detesting, as I do detest, the followers of the Nazarene, with a most holy and fervent detestation, even *I* pitied the unhappy wretches, and relieved their miseries in more instances than I can now look back upon with anything short of the most sovereign contempt for my temporary compassion.

But if I, on some few occasions, tarried by the wayside to relieve some of the more extreme cases of privation and suffering, among the Nazarenes, I was neither forgetful of my proper mission, nor weary in forwarding the great work.

It is well known to all the world that Frankfort has long been the abiding place of not a few of the people of my race; and there are few European cities in which the blessing has more manifestly been bestowed upon their industry and talents. Among the wealthiest of the inhabitants of Frankfort, were certain Jews; I need not add that they were also among the first who were laid under contribution by the unprincipled and avaricious invaders. Finding vast stores of wealth in the possession of some Jews, the French positively, though somewhat illogically, concluded that to be very wealthy was an inseparable consequence of being a Jew, and the whole of our people, even down to those who obtained their daily bread by the lowest toils, and the utmost possible difficulty, were harassed by domiciliary visits—questioned by the officers—insulted, and sometimes even beaten by the men; and, finally, enjoined severally to provide the most preposterous sums of money by a certain given day.

Avoiding, as far as possible, attracting the attention of the tyrants, I

passed from house to house, leaving no very large sum of money at any one house at any one time; but taking especial care that however the followers of the Nazarene, because born in different countries, and speaking different tongues, might inflict upon each other the awful agonies attendant upon absolute want of food, no Israelite should lack wherewith to feed himself and his wife, and the little ones that were with them, and the man servant, and the maid servant, and the stranger that was within his gates.

What mattered it that the thaler should be reduced to a tenth part of its value by the abundance of money suddenly brought into circulation by the French marauders, and that the price of every article of food should be multiplied by twenty? Even then should my people be exempt from absolute famine,—for could I not command gold? Yea, should the city at length become absolutely destitute of food, had I not the talisman?—Had I not the ineffable words?—Could I not buy the whole evil race, from the false prophet even to the lowest among the evil genii?—Could I not task them in the midnight incantation, and, lo! would not plenty make the hearts of my people glad at sunrise?

So I went from house to house; and while I gave present aid, I spoke words of comfort and encouragement as to the future; and thus from day to to day I visited the houses of the Jews that were in Frankfort. But my motive was not *merely* the desire to afford them temporal aid; contrariwise, while alleviating the temporal sufferings of my people, I was, day by day, scanning the young men with an intelligent and vigilant eye; for where, if not among the shamefully plundered and trampled Hebrews of Frankfort, might I hope to find a zealous hater of the Nazarenes,—a man exceedingly desirous of working their degradation and destruction? All men are in some sort the creatures and the victims of their own bad passions, even patriotism itself; yea, even religious zeal, to the very verge of ferocious bigotry, can be called into a fiery and active existence by personal wrong, and the personal hate which that infallibly engenders.

An Englishman may read with horror and with detestation the blood-stained records of the bloody and relentless Inquisition of old Spain; but faint, indeed, are his horror and detestation compared to those that tear the heart and madden the brain of him who has seen and *borne* the Inquisition's unimaginable tortures. It is only the wrong which man himself endures that he can thoroughly appreciate; and here, even while want and sorrow were at work, and famine itself but barely kept at arm's length: *here* it was that I might most hopefully seek for a champion to avenge the wrongs of Israel. I sought carefully, and I did not seek in vain; a case soon came to my knowledge which abundantly contained all the elements requisite for my purpose.

Among the number of Israelitish families to which my gold and my sympathy gave me a ready admission and a very glad welcome, there was one to which I was especially attached, both for its own sake and for the sake of associations of eighteen centuries duration. I speak of the family of Solomon De Milheim. If ever modern countenance bore the stamp and impress of our patriarchs of the old time assuredly it was the countenance of the old man, De Milheim; if ever the beauty of the manly youth of Jerusalem, when Jerusalem was happy, was exactly represented in the rising age, it was represented by his sons; and in his daughters the sunny-eyed and ebon-haired maidens of ancient Judah seemed once more to adorn and glorify the earth with their bright presence.

But it was not from such general resemblance that I became so peculiarly attached to this family. Alas! no; I was drawn thitherward by a most melancholy pleasure; for in the elder daughter of De Milheim I gazed upon the very counterpart of my adored and most lovely Leah,—of the stag-eyed wife of my young bosom, whose pure spirit fled the sinful and hard world on the very day on which he, the avenging one of Nazareth, doomed me to long ages of agony and of travail.

It was during one of my visits to the family of De Milheim that I heard of a worthy instrument for upholding and forwarding of my sacred and high cause; and I forthwith departed in quest of him, and speedily reached his abode.

Without, it was dingy, and uninviting as the abodes of even the wealthiest of our persecuted, and therefore politic, people are wont to be; and when I crossed the now unprotected threshold, all within was dismantled and disordered, as formerly it had been sumptuous and tasteful.

Unquestioned and unseen I passed through the various apartments, when on a sudden, just as I had reached the little sanctum of the now solitary tenant of the once crowded house, I heard the clash of arms in the hall beneath; and I had but just time to pronounce the words of great power, which render me invisible to mortal ken, when a French officer passed within a foot of the spot upon which I stood, and threw open the door of the little study with the insolent violence of irresponsible and unprincipled power. As he entered I glided in, and he shut the door as violently as he had opened it.

Seated at an antique writing table was the unhappy master of this desolated house. His eyes were red as with much weeping, and his cheeks were pale and haggard, as with much sorrow and long vigils.

The rude and sudden advent of the Nazarene man of blood and tyranny did not seem to alarm him; it simply and utterly stupefied him. His limbs were stiffened, and his eyes fixed and leaden; and thus he sat, until aroused to consciousness by the martial and haughty tones of the stranger, commanding him to give gold. This demand effectually recalled the scattered senses of the unhappy man.

"God of Abraham, Isaac, and Jacob!" he exclaimed, as, kneeling, he lifted up his trembling hands to the east, "how long, O God! how long? Have they not desolated thy servant's hearth, carried away his young men captive, and spoiled him even to the last thaler? Have they not stricken him with many stripes, and cursed him with many curses? How long, O Lord, how long shall the unbeliever triumph, and thy people be a jest and a bye word, Samsons shorn of their hair, and blind, but without the strength to draw down upon these new Philistines the roofs of their palaces, and crush them in the hour of their tyranny and their scorn?"

"Jew!" said the Nazarene warrior, and the whole fabric shook as he strode across the apartment, "Jew! I am not here to listen to your lying adjurations, I want gold, I will have gold; or, look you, not content with making you as bald and as blind as Samson; by the mother of God, I'll make you as dead as that stalwart worthy!"

"Now, as my soul liveth," replied the Hebrew, "I am spoiled to the last thaler, yea, for this whole day have my lips not tasted of bread, from my sheer and very poverty."

"Bah!" cried the Nazarene, "what be these? Sacre! why they're fine gold and weigh a French pound to a sous!" and so saying, he laid violent hand upon the teraphim, even the images which the heathen of the old day would have termed Lares. In the extremity of his grief, and in the delusive hope that the Nazarene plunderers had paid him their last visit, the unhappy young man of Israel had drawn the teraphim from their secure hiding place, and, lo! the hand of the spoiler was upon them, and the soul of the young man was bowed down, stricken to the very earth with this consummation of the calamity of his house. It was in vain that the pitiless plunderer blasphemed, and all in vain that he threatened many tortures, and even death; for the young man spoke truly in that he was verily and indeed despoiled of all that remained to him on earth, save the clothes he wore and the dismantled house which he inhabited.

Wearied at length with his unprofitable violence, and perhaps, for a desultory life of war and rapine makes the eye very skilful in discovering

between truth and falsehood, convinced by the excess of the young man's agony, that the words which he spake were indeed the words of truth, the Nazarene cursing with many and deep curses, yet looking with no unpleased eyes upon the golden teraphim which he bore away, departed, and the young man found himself once more alone, and in the solitude of his sorrow he poured forth his unavailing lamentations and cursed the Nazarenes, and prayed in fervent tones that he might have power to crush them, and vowed by the ineffable name of Jehovah to lose no opportunity of despoiling their wealth, and trampling down, yea, utterly bruising, their black and unsparing, as unbelieving hearts.

That was a glad moment to me. I would suffer over again the most bitter misery of the most bitter of any of my many lives to enjoy but once in each day one such rapturous, such exulting moment. Here was a servant fit for the great master—here a champion fit for the great cause. His wrongs, his agony, his fervour, his utter and hopeless poverty; aye, his own passions and his own circumstances would make him a faithful and very zealous foeman to the Nazarene of whatever nation. Here was, at length, the man, the long hoped, the long sought, who should build up the the temple of the Lord, and make Israel and Judah feared and obeyed in all the quarters of the earth.

As the young man prayed to the God of Abraham, and cursed the despoiling and tyrannous followers of the Nazarene, I observed that he kept his eyes constantly fixed upon the niche from which the man of blood had recently drawn the teraphim. Placing myself, therefore, while still invisible, immediately between him and that spot, I spake in my soul the words of power, and lo! on the instant I stood visible before him, tall in stature as Saul when he was singled forth from the young men, but pallid as a corpse, and with hoary hair and beard contrasting with ghastly effect the supernatural glare of great black eyes that shot forth lurid fires upon which no mortal could look and not tremble.

The sudden appearance of such a figure, clad in the flowing robes of the far East, and seeming to spring up from the bowels of the earth, might well appal even the most courageous, and the young man fell down before me, and exclaimed, "As my Lord liveth, his servant is despoiled, yea, utterly undone; as my soul liveth, I have not a coin; yea, even the bonds of parchment which bound many Nazarenes in the power of thy servant, behold, they also are stolen—gone—for ever gone!"

And, as he thus spake, he wrung his hands, and the big drops of perspiration burst forth from his agonized countenance. I raised him from

the earth, and spake to him many comfortable words. He proposed to fly from the wretched city, but I forbade him; he spake in hopelessness—and I commanded him to hope; he spake in doubt and I *compelled* him to believe. I spake the words of power, and the talisman was once more committed to a man of my persecuted race.

It chanced that there lay on the table before him a ring holding the keys of his rifled drawers; and having spoken the words of power, and adjured the demons by the ineffable name, I gave to that ring the influence and the might of the signet of the wise Solomon. Having done this, I commanded the young man to name some wish for instant accomplishment; and ere he had thrice, according to my instructions, whirled round the ring upon his forefinger, steps were heard as of one heavily laden, and I had scarcely become again invisible, when a man carefully disguised, and bearing a large and very heavy bag, laboured slowly and painfully into the room.

"Donner and Blitzen," said the new comer, as he threw down, with a mighty crash as of much gold, the bag he had so sorely travailed under, "I would scarcely play porter again to save my thalers! Time presses, the villains are on the search once more wherever they deem that they have left a coin or a coin's worth. You, I know, are for the present safe, for they are sure you are not worth their time. I know your honesty; and to your biding, until better times come, I commit all the cash I have within fifty leagues, save so much as will prevent the fellows from cutting my throat in sheer disappointment." And having thus spoken, while wiping the big drops from his forehead, he waved his hand and took his departure. The young man opened the bag, counted the several packets it contained and found *the very sum for which he had wished aloud while making his first essay of the power of his talisman.*

Men of the accursed and plundering race!—Ye, whose estates were within a brief space to have been within his grasp; ye whose equipages and whose liveried lacquies I so lately saw following to his premature grave the man of Israel whom I thus enabled to war upon ye in your most vulnerable quarter,—accursed and detested Nazarenes—the young Israelite, to whom I thus committed the Talisman, and who thus early and thus fully experienced its mighty power,—he who for years despoiled you of the gold which you make to yourselves, even as a god—that man whom ye fawned upon, even while you hated him, and knew that he despised you—that man was NATHAN MEYER ROTHSCHILD!

. . . . . .

Thus the man Nathan waxed wealthy, more wealthy than any who had

gone before him, his riches astonished the gentiles, and very justly they said, such amazing wealth could not be amassed by one man, in so short a time by any human agency,—they were right, it was the agency of the talisman, directed for a high and holy purpose,—to redeem the holy land from the pollution of the infidel, and to raise thy fallen towers, O Zion, from the dust.

Carefully concealing the treasure thus entrusted to him, by burying it beneath a tree in his little garden, while the murderous and plundering French vexed the city with their presence, and using it subsequently for a brief space, with the certain and rapid success ensured to him by the talisman, the young man Rothschild waxed wealthy; and when he had restored the treasure to the prince who had reposed trust in him, he came by my direction, to this paradise of loan-contracting and speculating fools, and became the leviathan of the money markets of Europe. Thus Nathan became the loan contractor, the jobber, the money lender to the gentile kings.

. . . . . .

Leaving him to amass wealth, and devoutly praying that he might prove more worthy of the talisman than those who had before held it, I once again made my way to France, for there, too, I had most important work to do in forwarding the great cause.

Superior in other respects to all the men of his time, the Emperor Napoleon, so often favoured with what verily seemed to be a fated and inevitable good fortune, was much prone to belief in auguries and tokens, in predictions, and in the whole paraphernalia of the imperfect notions of fatality formed by the Nazarenes of an elder day, and still universally held by the bloody and brutal brood of Mahomet, whose name be anathema!

He held up to the admiration of the French people the phantom of military glory; he played upon their imaginations by the splendours of his intellectual despotism; he displayed the fire of genius and the cool collected judgment of a statesman; and with him seems to repose the secret of governing the restless Gauls.

Availing myself of this, I caused it to be made known, as if by accident; that in the Bois de Boulogne, a man of red skin and horribly huge bulk and tall stature, dressed in the garb of the wandering children of the Arabian deserts, was at times met with by benighted travellers on that road; and that to all whom he met he spake strange words of truth, both in narrating all that they had experienced, and predicting that which was about to come to pass.

The curiosity of the Emperor was excited, and, leaving his capital privately and by night, he repaired to the part of the wood which had been indicated to him, armed, indeed to the teeth, for he was sagacious as the hill fox, but unattended, for he was brave as the Nemæan lion.

That was a fatal interview for him. I found him of this world, worldly; crafty, bold, a lover to intensity of his own nation, a still more intense lover of his own power and his own fame;—all this was well; but so far from deeming the despised and long suffering Jews worthy to build their holy temple and re-establish their antique kingdom, that he, the Nazarene by birth, the infidel by election and in belief, he, HE! panted to possess and to colonise our Palestine! I discerned that and he was *doomed*. From that hour he was as virtually lost as was Belshazzar, the King of Chaldea, when the mystic writing gleamed forth, from the walls of the house of wassail and of revelry.

I poured forth into his astonished ear the most secret thoughts of his past life; I ministered to his pride, his ambition, his own impious confidence in his own power, and trust in his own fortune. I became his nightly visitant and his nightly counsellor. The result of my counsels was the march of four hundred thousand of the very flower of the French to attack the Scythian barbarians. Borodino was won; Moscow taken by the Gaul and burned by the patriotism or passion of Rostopschin; the retreat commenced, and—God is great!—fatigue, famine, and winter, the winter of the North! did all the rest of the business. Napoleon had accomplished his destiny. Rothschild was right speedily to make that ruin utter and inevitable—not to be repaired.

Though the ruin of Napoleon was decided, and inevitable from the very moment of his determining upon his mad, and thrice madly-timed expedition to Russia, it was by no means expected, or even deemed possible by his supporters, *i.e.*, by nine of every ten of the adult men of France. His marvellous escape amid the hellish fire at the bridge of Lodi; his still more marvellous escape from Egypt, when he sailed through a fog which seemed as if made on purpose to hide him from his fierce and eager foemen of England; these and a thousand other seemingly fated occurrences of good fortune, and, to set aside all the REAL benefits which he conferred upon France, a tithe of which might have upheld the throne of even that honest bigot, Charles X.—his bombastic but felicitous eloquence, and the consummate tact with which he contrived to confirm the French in the notion which they were only too ready to indulge—that every Frenchman was a partner in the glory of Napoleon—made that most adroit as well as profound man the very *Mahomet of France*. The followers of the fierce and

politic impostor of Araby did not more implicitly and entirely believe in the validity and sanctity of that impostor's pretensions than did the mass of the French people in the certainty, the FATED inevitability, of Napoleon's ultimate success. And, accordingly, the indescribable horrors and waste of blood and treasure at Moscow did not deprive him of their affections; nay, even the treaty of Fontainebleau, which consigned the Emperor to the petty island of Elba, and restored the incapable and gourmand Bourbon to the throne of France, could not abate one jot of heart or hope in the true Buonapartists of France. "He'll return with the violet," was the phrase; and the phrase gave vigour to old men, and increased hope and anticipative exultation to the young men.

He came, and the throne of France bid fair to be his until his death; by whom was his hope blasted? By the talents of Blucher and Wellington? By the boasted discipline of the Prussians? By the sheer, brute, dogged, unyielding bull-dogism of the soldiery of England? By the treachery of Grouchy (to whom the Aid-de-Camp never delivered the Emperor's order?) By the genius of the allied generals? By the strength of the allied troops? Not to any one or the other of these did the first warrior and statesman of modern times owe his ruin: but simply Nathan Meyer Rothschild—armed with the talisman!

The British minister was driven almost to distraction for money; the first houses in London refused to aid him with a shilling. They were doubtful of the success of the allied powers; and the very doubt was within a little of being, like many other auguries, the cause of its own completion, and its own justification. Without money from England, not a small portion of the troops which fought upon the blood-stained plains of Waterloo would have been unable to reach that scene of strife and carnage, in time to take part in the sanguinary business of the three days. This would have been something in favour of the Emperor. But even this was the smallest part of what England's want of money would have achieved in favour of "Le Petit Corporale;" *but for the English minister obtaining gold*, THE GENERALS AND THE SENATORS OF FRANCE WOULD HAVE GONE UNBRIBED: THEY WERE bribed,—(to the honour of the frequently shallow and flash, but always honest, Benjamin Constant, I must admit that he, and he *alone*, of all the Chamber of Deputies, refused and scorned the proffered gold); and Napoleon fell a victim to their cupidity. Where did the English minister obtain the means of bribing the constituted authorities of France, and of thus destroying a man, who, but for that bribery, would, to all human seeming, have beaten the armed hosts of his crowned foemen? There was but one man on earth *who both* COULD and *would* provide the millions of golden pounds, required for the instant purposes of the English

minister. *That man was* ROTHSCHILD. By my instructions he let the Minister have the hard gold; he had my instructions at the same time to do so, only on one condition. Alas! that he should suppose that a ***half*** obedience would satisfy me! As if the wanderer of Jerusalem could know any medium; as if anything could satisfy ME but the full and zealous performance of the Jew's part in the re-establishment of Judah's kingdom —the rebuilding of thy Towers, oh, Jerusalem!

That most elaborate of bad jokes, history, will, no doubt, say that the Jew Rothschild lent the Nazarene elder called Lord Liverpool, the sum necessary to crush Napoleon Buonaparte, in consideration of some such Judean motive as twenty-five per cent. interest. The writers of history, in that case, will, as usual, lie; the readers of it will, as is also usual, be very egregiously and very deservedly deceived. Rothschild was commanded to lend the money on terms very different indeed from exorbitant interest. Nazarenes! those terms were said in a few words! The restoration of Judea to our ancient race; the guarantee of England for the independence of the kingdom of Judea. Ruin stared the English minister in the face if he refused! but he hesitated; Rothschild knew that the minister had already been refused by Barings, Reid and Irving, and all the other chief capitalists, and, therefore, with an expressive sneer advised him to try ***them***. The sneer struck home and the minister went to the council. In twelve hours the millions were in the possession of the minister, and a secret agreement, guaranteed by the sign manual of royalty, was in the possession of Rothschild, for the restoration of Judea in twenty-one years from the day on which Napoleon should be finally driven from France. This very year my task should have been completed; *would* have been completed; but he, Rothschild, who for six-and-twenty years had proved himself even as one of the elders in Israel for wisdom and faithfulness, he, HE, at the twelfth hour, proved false, deferred my hope yet once more, and compelled me, all reluctant as I was, to consign him to inevitable ruin of fortune, or to instant exile and speedy death. Though he originally obeyed my behest *au pied de la lettre*, his long round of success (unchecked save once when I reproved his presumption with the loss of a hundred thousand pounds in a single day's business in Spanish Stock, and then restored his lost talisman in such wise as to lead him to suppose he had merely mislaid it), and his profound ignorance of my having the power of, at any instant, recalling the talisman, made him more and more purse proud—more and more utterly and incurably devoted to the art of deluding the Nazarenes, *not* as a means to a high and hallowed end, but as a source of fortune and power to himself. that it was rather with grief than surprise that I recently heard from his own lips that he had basely sold the agreement for the restoration of Judea for the promise of a petty English Emancipation Bill for our people, and

a petty English peerage for himself. This delectable job, this high-minded bargain, was to be completed in the ensuing years by which time the purse-proud, haughty renegade reckoned upon being worth £5,000,000 of money. He was already worth above four;—his *talisman* disappeared, and I took care he should know that it had disappeared *for ever.*

He never ventured upon the Exchange again, or the scribe who wrote his will should have been saved much trouble and time.

Did I give him the talisman, to enable him like Sampson Gideon to intrude his family and found a Peerage among the Normans? or to stifle his conscience with the weight of riches? or to flatter it with ostentatious charities? No Israelite can put his hand to the plough of this great work, look back and live!

. . . . . .

He returned to Germany and was stricken with disease at Frankfort, his recovery precluded, by his *dread* lest my resentment should involve his remaining property. He died within the walls of that very city which had witnessed his dawning fortunes.

For have I not in a nightdream seen Elias? and have I not been commanded to make a new talisman and to bear it to one shown to me and named to me by Elias? and has not this instrument, thus immediately appointed by heaven already made essay of the power of the talisman, and should not the vast fortune of Rothschild have swelled the already numerous triumphs of Israel's new and heaven appointed champion? Yea, verily.

Accursed Nazarenes! The issue is now no longer uncertain; even as the stars in their course fought against Sisera, even so henceforth, even until the restoration of Palestine, shall the course of *seemingly* human events fight against and weaken all Nazarene nations, and greatly strengthen and aggrandize my people. In the luxurious and inviting east, in the barbarous and revolting north; among the degenerate dwellers in Italy; among the senseless bigotry of Spain and Portugal; in every land and among every people the Jewish cause shall be unconsciously but potently forwarded; the cause of the Nazarene as unconsciously but as potently beaten backward. Selah, Selah, let it be; Jehovah! THOU hast said it SHALL be.

FINIS.

SELFLESSNESS.

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SELFLESSNESS.

It is a very difficult thing to impress upon the average religious mind of to-day that "Goodness" is not the summit of attainment. The spiritual blindness which mistakes light for darkness, and darkness for light, is never more glaringly paraded than in the self-confident attitude of the educated classes of our time, who unite with a modicum of culture the high moral tone of a generation that is more and more recognising its responsibilities. Yet it is useless to look even amongst the religiously minded of this advancing tide of civilization, for any recognition of the true heights of being—of the ultimate destiny and goal of Humanity. The bounded scope of a materialized religion which dares not accept the self-evident and eternal truth in the soul of man, unless bolstered up by historical evidence, would seem to have dwarfed the range of men's vision.

It is indisputable that that religion best supplies the needs of the times, which most appeals to the masses of men, but it is foolish to imagine that the masses of men, who must of necessity be more or less enthralled by their material needs, can ever reach a high degree of illumination.

The orthodox conception that the deepest religious truth must be apparent to the meanest understanding, certainly has a basis of reasonableness. It *is* reasonable in face of the revolting dogma of "eternal damnation" (which modern so-called Christians have thought well to tone down somewhat !) as a protest against the notion that a man could by any possibility be wrecked eternally through lack of intellect. All the religions of the world rightly teach that moral qualities, not intellectual culture, are the main factors in determining the conditions of the post-mortem state. But the first recognition of the wider sweep of the Occult wisdom demonstrates the folly of such opinions, with reference to the more extended horizon of Being. As a proof that the hidden Wisdom was—as it must always be—unattainable by the mass of men, even in the days of comparative Spiritual illumination of ancient Aryavarta, we may quote from the Katha Upanishad [1] :—

> "To reach to Being,
> Beyond all Seeming Being; to know true life,
> This is not gained by many; seeing that few
> So much as hear of it, and of those few
> The more part understand not."

Modern Humanity may therefore truly be said to have dethroned itself and cast away its crown, when it denied the need of initiation in mysteries of the kingdom of heaven, and when the political cry of "equality" was parodied in the realm of spirit where inequality of development is the prevailing fact.

"Goodness" is so vague a term that to different minds it implies very different things. Unfortunately, the word has been degraded to such an extent by the unctuous sentimentality of the so-called religious, that it is apt to raise the scorn of those whose ideas are too catholic to allow them to fall in with the fanatical cry of any sectarian shibboleth. But even apart from its degraded signification, it is at once too limited and too general a term. Much that is excellent and that is necessary in the qualification of the pupil, is included, but it fails to embrace many of the necessary qualities. When approaching the supreme science dealing with the hidden life, it will be necesary, therefore, to inquire more analytically into the requisite qualifications. The book which, of all others, deals most fully and clearly with these qualities, as, indeed, with the whole spiritual science, is the "Bhagavad-Gita," or "Sacred Song." Amongst the many English translations of it, Sir Edwin Arnold's is, doubtless, the most poetical rendering of the original poem. The opening lines of chapter xvi. clearly describe the required qualities :—

> "Fearlessness, singleness of soul, the will
> Always to strive for wisdom; opened hand
> And governed appetites; and piety,
> And love of lonely study; humbleness,
> Uprightness, heed to injure nought which lives,
> Truthfulness, slowness unto wrath, a mind
> Which lightly letteth go what others prize;
> And equanimity, and charity
> Which spieth no man's fauits; and tenderness
> Towards all that suffer; a contented heart,
> Fluttered by no desires; a bearing mild,
> Modest, and grave, with manhood nobly mixed,
> With patience, fortitude, and purity;
> An unrevengeful spirit, never given
> To rate itself too high;—such be the signs,
> O Indian Prince! of him whose feet are set
> On that fair path which leads to heavenly birth!"

It will be seen, then, that many other qualities than that known by the name of goodness or piety are required in the pupil who desires to learn the secrets of wisdom of the higher life.

One of the saddest things about this struggle towards the higher life is the content which invades the soul as soon as the strain of torture is withdrawn, and the relief with which it sinks back into worldly enjoyment. The fact that right thought is only possible when one is suffering under the divine scourge, does not at first appeal to the

mind as truth, and indeed seems almost a revolting doctrine. Doubtless there will come a time when the concentrated energy of many lifetimes on the "Great Quest" will have made the soul so "one-pointed," that the struggles towards the higher life will no longer require anguish as a goad. But the plausible-seeming statement of the ordinary good man, that the truest thought is attainable when the whole nature is in a state of equilibrium, rest, and satisfaction, rather than when goaded by mental or bodily unrest, must surely be taken as referring to thoughts dealing with mundane objects, or, at highest, with moral questions, not to thoughts which are the lever of the soul's progress upwards; or, may it not be, that the ordinary good man—the man that is of blameless life and pious thought—has not yet reached the threshold of knowledge, has not yet developed the full responsibility for which man is destined, and which is only attained when the definite choice is made between good and evil? For it is at the threshold of Occultism that that choice has to be made—the fruit of the tree of knowledge is plucked and eaten by the crossing of that threshold.

And it is natural that when the fantastic religious ideas about a future life, or the pessimistic negation of any future life, which in the one case dominate, and in the other darken the man's spiritual horizon, are replaced by the conviction which takes the form of a scientific conclusion, that, as the soul is intuitively felt to have eternity before it, so it must have eternity behind, and that, consequently, the only explicable theory of life is to be found in the doctrine of re-incarnation, with its complement and corollary, the law of Karma—facts which have been more or less clearly shadowed forth for the dim multitudes by the Initiates through all the ages.

It will be seen, then, that when knowledge replaces ignorance—when the fact of man's destiny is grasped and realized, every act, every word, and every thought must be pregnant with increased meaning. To quote from a well-known treatise on Karma: "The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their Karma acts in a confused manner. But when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the Karmic results increase enormously (whether for good or for evil), because all are acting in the same direction on all the different planes; for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth: it cannot recede from it."

It is recognised as a truism that moral elevation of character is often unaccompanied by any power of intellect—indeed the dramatic situation is continually being represented of combined intellectual power and moral

depravity. But those who recognize such situations as being contrary to nature, show more intuitional wisdom than the blind multitude who worship the good man, and are apt to regard his narrow-mindedness and folly as accompaniments, if not necessary attributes of goodness. Put in an axiomatic way, intellect *is* masked spirituality. It represents the Karmic inheritance of countless incarnations through the animal and the animal-human kingdoms up to true manhood, while the intuitional wisdom which is man's noblest inheritance and ultimate goal, may be described as pure intellect from which the innate Deity has torn away the mask. To prevent misunderstanding a quotation from "The Perfect Way, or the Finding of Christ" will render the intention of the words more apparent. "God is Spirit, God is Life, God is Mind, God is the subject and object of Mind, at once the thought, the thinker and that which is thought of."

It will be seen, then, by those who read these lines with understanding, how far the sentimental idea of goodness is from scaling the true heights of Being—indeed, the profound scorn of Shelley's lines—

> "Heartless things
> Are done and said i' the world, and many worms
> And beasts and men live on."

is echoed by many an Occultist when comparing the gush of sentiment that accompanies the passing away of anyone who has merited the plaudits of the race, by raising himself a head space above its level, with the silence in which the Great-Souls[2] live and die, hidden from the impudent gaze of a world unfit to regard such greatness.

Even the most fervent worshipper of goodness and piety would never suggest that the goodness is not accompanied in the character by qualities which bind their possessor to earth. But while desire of any earthly thing remains, the return to incarnate life is inevitable. But there are royal saintly souls who never for a moment cease to realize that their kingdom lies far beyond the narrow limits of their present pilgrimage, who require no goad to keep the spiritual eye constantly fixed on the eternal realities, and who have ceased to regard with either desire or aversion the kaleidoscopic changes of this earthly life. Compared with such lofty calms of wisdom and dispassion, how earth-bound are the qualities of those whose watch-words are merely goodness and piety!

The ordinary religious idea that goodness and piety are the qualities to achieve the bliss of heaven is perfectly true so far as it goes—true that the rewards of the Subjective State—the Devachanic period that lies between each objective existence on earth—are earned by such lives of goodness and piety, but it must be apparent to the simplest student in Occultism that this has nothing to do with the "Great Quest"—indeed that those who lead such lives may live and die, and pass life after life in utter ignorance of the wider horizon of Being—that the qualities by which

men may attain liberation from the earth-bound state—in other words attain Divinity—must be very different from those which conduct to a merely temporary reward, and still leave the nature essentially human in its attributes. Of such it is written in the Katha Upanishad [1]—

> "that man is ignorant, and dies
> To live again, until he learn to die
> The death which frees from living."

and this we may be sure refers to no mere physical separation of soul and body, but to the death of all desire for earthly existence.

If life has any definite purpose, and man any definite goal beyond the mere earthly perfectionment of his manhood (which may be called the Agnostic ideal), disillusion must surely be the process by which nature begins her work. It may at first take the form of painful earthly experience, as when the bright day dreams of love or glory imagined in youth, fade away before the stern reality of later life; but they gild the distant memory with a pathetic halo, and the fervent souls whose dreams have been brightest and desires intensest, will find that they naturally form the goad which drives the mind inward, and that the religious feeling of the valuelessness of this life compared with the eternity beyond, was but the germ of the more matured philosophic conception of the illusiveness of all life, which to the mass of men appears as real, and the reality of the ideal which lies behind it; or perhaps it may be more correctly stated as the realization that no object of sense or thought has any real existence apart from Soul, which—containing as it does within itself the counterpart of all things—alone makes perception or cognition possible, and that the one reality is the Soul-Substance—the Atma or Spirit, which is synonymous with Deity, and of which the whole objective Universe is but a transitory expression.

Joy is felt by many to have such an intoxicating effect, that it is far more difficult to hold the soul in equilibrium while drinking the foaming cup of pleasure, than the bitter draught of pain. At least it would seem that this first assertion of the spirit's rightful supremacy must be made while pain dominates the nature. When the control has once been successfully established, it will then be for the man's truest self to make it permanent, and to still the violence of the emotions caused both by pleasure and pain. What an amount of suffering is endured, too, before the spirit's rightful authority is recognized! What a burden of earthly cares we continue to carry before the piling up of the burden to breaking point impels us to seek for relief, to cast the whole burden away! Whether that relief comes in the form of an imaginary divine person external to us, who relieves us of our burden, or in the more direct opening of the eyes to the recognition of the God-nature within, it is in either case the first rift in the

cloud that lets through a gleam of the light eternal. It is the first attempt to realize the peace of the "Higher Carelessness."

The last stages in the progress from manhood to Deity must necessarily be hidden from our view. Doubtless, the initiations into the lesser and greater mysteries, references to which abound in the writings of antiquity, have to do with these stages of progress; but even apart from the authority of revealed Scripture, it must be apparent to the mind that before man can reach to the life which lies beyond manhood, the qualities which constitute that manhood must have been put aside. These may be summed up in the one word—Desire.

The foolish criticism of the beginner in occult research—that the killing out of all earthly desires must necessarily mean annihilation of the human nature, is answered by the terms used below. Though the animal-human may be killed out, the growth of the divine-human will by that very process be vitalised. Perhaps, however, it is a pardonable mistake to make, for the mass of men have but the germ of the divine-human within them, which they have not yet begun to develop. What wonder, then, that they should imagine their whole nature to be bounded by the animal-human they know so well!

When desire and fear and anger are entirely rooted out of the nature, the stupendous achievement of selflessness will be realized. For one still dominated by the passions of earth, the contemplation, even, of this divine state is an impossibility; but some light may be thrown on what this ultimate development means, by contemplating a stage in the progress. In a comment on one of the opening aphorisms of "Light on the Path" ("Before the voice can speak in the presence of the masters, it must have lost the power to wound"), the author has pictured for us a ceremony of initiation which takes place yearly, and which is open to all neophytes who are prepared for it. "All weapons of defence and offence are given up; all weapons of mind and heart and brain and spirit. From that ceremony he returns into the world as helpless, as unprotected as a new-born child." He has renounced all individual rights, and never again can defend himself even by a scornful word. He has devoted himself to the service of Humanity. He has begun to identify himself with the All. "He may be led as a lamb to the slaughter, yet he openeth not his mouth." And what shall we say of his brother-workers who have partaken of the same sacrament? Is not this the veritable "Brotherhood of Love"?

Human language fails to picture, as human thought fails to conceive, the sublime heights of the divine Selflessness. The worshipping contemplation of Deity can only appeal in moments of exaltation to the most faithful and aspiring souls, and any knowledge of such exalted states can be but dimly apprehended by those who have not crossed the threshold. But the mystic words handed down through the ages would seem to point to a

possibility of unending progress in the sublime states of being; and the great Nirvanic goal which to us is little more than a word at which to bow the head and worship, may be but a gateway to further heights and abysses of Deity where thought loses itself in the illimitable beyond.

Though the word Nirvana, which to us stands for the ultimate ideal the most exalted of the race can but dimly feel towards, is a word of purely Buddhist origin, the Catholicity of the Occult Wisdom which has been handed down by the initiates of all times and all nations, and which has been the animating spirit in every great religion which men have formulated, must always remain its fundamental attribute.

In recognition, then, of the tie that unites Hierophant of ancient Egypt, Mage of Persia, Brahmin Yogi, Buddhist Saint, Jewish Kabalist, and Greek Philosopher, with the Neo-Platonists of Alexandria, the Muslim Sufis, and the Christian Mystics of more recent times, let us in conclusion render a tribute to the memory of Plotinus, by quoting the answer given to the question put by Porphyry's friend Amelius, "Where is now Plotinus' soul?" preluding this last great utterance of the Delphic oracle with the translator's introductory words.[3] "Whatever be the source of this poem, it stands out to us as one of the most earnest utterances of antiquity, though it has little of classical perfection of form. Nowhere, indeed, is the contest more apparent between the intensity of the emotions which are struggling for utterance and the narrow limits of human speech, which was composed to deal with the things that are known and visible, and not with those that are inconceivable and unseen.

"Little, in truth, it is which the author of this oracle could express, less which the translator can render; but there is enough to show once more the potency of an elect soul, what a train of light she may leave behind her as she departs on her unknown way; when for those who have lived in her presence, but can scarcely mourn her translation, the rapture of love fades into the rapture of worship. Plotinus was 'the Eagle soaring above the tomb of Plato'; no wonder that the eyes which followed his flight must soon be blinded with the Sun."

"Pure spirit—once a man—pure spirits now
Greet thee rejoicing, and of these art thou;
Not vainly was thy whole soul alway bent
With one same battle, and one the same intent,
Through eddying cloud, and earth's bewildering roar,
To win her bright way to that stainless shore
Ay, 'mid the salt spume of this troublous sea,
This death in life, this sick perplexity,
Oft on thy struggle through the obscure unrest,
A revelation opened from the blest—
Showed close at hand the goal thy hope would win,
Heaven's kingdom round thee, and thy God within.

So sure a help the eternal Guardians gave,
From life's confusion so were strong to save,
Upheld thy wandering steps that sought the day,
And set them steadfast on the heavenly way.
Nor quite even here on thy broad brows was shed
The sleep that shrouds the living who are dead;
Once by God's grace was from thine eyes unfurled
This veil that screens the immense and whirling world,
Once while the spheres around thee in music ran
Was very Beauty manifest to man;—
Ah, once to have seen her, once to have known her there,
For speech too sweet, for earth too heavenly fair!
But now the tomb where long thy soul had lain
Bursts, and thy tabernacle is rent in twain;
Now from about thee, in thy new home above,
Has perished all but life, and all but love,—
And on all lives and on all loves outpoured
Free grace and full, a spirit from the Lord,
High in that heaven whose windless vaults enfold
Just men made perfect, and an age all gold.
Thine own Pythagoras is with thee there,
And sacred Plato in that sacred air,
And whoso followed, and all high hearts that knew
In death's despite what deathless Love can do.
To God's right hand they have scaled the starry way—
Pure spirits these, thy spirit pure as they.
Ah Saint! how many and many an anguish past,
To how fair haven art thou come at last!
On thy meek head what Powers their blessing pour,
Filled full with life, and rich for evermore!"

PILGRIM.

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[1] These quotations are from "The Secret of Death," by Edwin Arnold, which is a translation of the first three Vallîs of the Katha Upanishad.
[2] Great Soul is the literal translation of the Sanscrit word, Mahatma.
[3] From the essay on "Greek Oracles."

"THELYPHTHORIA."

The real meaning of sex, the relations of the sexes in the past and at the present time, and the influences that these relations have on the present condition of mankind, are questions that transcend all others in importance, and that have more to do in determining the present condition of humanity than all other questions combined. No more certainly does the race arise by generation than it falls by abuse of the generative powers and functions. So likewise with regeneration, which means literally a new birth. It means not only that the individual shall be born again, but it means that the generative functions, individually and collectively, must be *re-formed*. There is no human attribute in which man approaches so near to deity as in the power to generate human beings. Here he is a creator. There is no power in man capable, when perverted, of dragging him so deep into hell, and through which he can degrade so hopelessly so many other human beings as through the sexual life. Neither England nor the "civilized world" have had time to forget the "Pall Mall Gazette's Secret Commission," through which a single glimpse was obtained of the ruined lives and horrible depravity caused by perversion and degradation of the generative power of man. It was as though the door of the bottomless pit had opened for an instant, so that the world could get a single glance and be stifled with one puff of the vapours of the *inferno*. All that Dante ever painted was as a pleasant dream to this. The *inferno* is no myth, nor is it in the bowels of the earth, it exists in the body of society, and is eating out the heart of humanity. The present writer has neither the purpose nor the power to paint this realm, this leprosy of society. It would be appalling to even name its departments. The seduction, desertion, and prostitution of young girls ending in suicide; the most loathsome and demoralizing diseases, scarcely second to leprosy, if not the real cause of that terrible disease; infanticide, only another name for murder; rape with its lynchings, and murder in every form; the pouring out on humanity and in the pure air of heaven daily and hourly of a fathomless, conscienceless, heartless ocean of lust. It is as though there had been poured into the pure stream of life the very dregs of the bottomless pit,

and then, as though to prevent a single effort at purifying the stream, the Prince of Darkness has tabooed the whole subject, and attempts to cover with odium everyone who utters more than a mild regret, or who dares to long for the pure waters of life. Ask any old physician, who has had opportunity to know the under-current of society, if the above category is overdrawn, and he will tell you that it is incomplete. Here at the very fountain of all, life is the root of all evil. We are now writing for theosophists, some of whom have expressed a desire for practical instruction, and here are a few hints only. If the whole stream of life is corrupt, it can be purified only by commencing at the fountain-head. There is but one way in which any man can help to purify or benefit the world, and that is by purifying himself. The whole of humanity is sexually diseased. Only the grosser crimes have as yet been named in this connection. Legalized prostitution and perversion of the highest attributes under the sacred name and in the habiliments of Love have not yet been mentioned. The theosophic life and the highest human achievement has been often declared to involve absolute chastity—purity in thought, word, and deed; and with this condition, love has been declared to be the absorbing element, the crowning glory. Over against this statement stands the record of celibacy in the clergy, and to it may be added the results as ordinarily witnessed of male and female continence both in private life and in various societies, whether as a matter of choice or necessity. The results desired have seldom flowed from these conditions, and hence the earnest student is often bewildered and left in doubt as to the real meaning and possible results of chastity. Beyond this there are young people greatly interested in studies called theosophic, beside many married persons seeking to know theosophic truths, and striving to lead theosophic lives. To these last-named individuals the present essay is particularly addressed. The reform of the world from the horrible abuses named is not herein attempted. The attempt is made only to throw a little light on this all-important subject, so that those who are really in earnest, and who desire the truth in order to use it and serve it, may receive assistance. Let those who talk of England and America as "Christian Countries," count up the number of prostitutes in the large cities alone; let them add to this the number of cases of seduction, rape, bastardy, suicide, and murder, including abortions, the latter largely among the upper classes, and when they have gone thus far with their statistics, let them pause and read the "Sermon on the Mount"; then if they are still ready to abuse and ostracise those who hesitate about attaching the sacred name of Christ to "modern civilization," we shall have nothing further to say in that direction. If the wailing of the slaughtered innocents, the homeless waifs cast out on society, the despair and degradation of the poor prostitutes, and the shriek of the suicide as she rushes

into the unseen world, do not blanch his face with horror and force him to cry, How long, O Lord! how long! argument would be wasted and words worse than useless. There are others again who do revere both the Sermon on the Mount and the author of it, and who hold the Bible and real Christianity in reverence, and who feel deeply the awful sarcasm of calling this or any present nation of the world, Christian. If these care to know the real bible doctrine on the subject under consideration, let them consult an old work bearing the title of this essay and printed in London in 1780. The following "memorandum" appears in the second of the three octavo volumes.

"The grand question to be tried is,—Whether a SYSTEM filled with *obligations* and *responsibility* of MEN to WOMEN, and of WOMEN to MEN, even to *death* itself, and this established by INFINITE WISDOM, is not better calculated to prevent the *ruin* of the *female sex*, with all it horrid consequences, both to the public and individuals, than a SYSTEM of *human contrivance*, where neither *obligation* nor *responsibility* are to be found, either of MEN to WOMEN or of WOMEN TO MEN, in instances of the most *important* concern to BOTH, but more especially to the *weaker sex?*" I have quoted the above as italicized in the original. The author shows the Bible doctrine to be beyond all controversy, that whether a man be married or single, he is "joined by God" to the woman with whom he is carnally intimate, and that "he shall not put her away all the days of his life," and as this necessarily involves polygamy and precludes divorce, the author faces the problem squarely, and shows, not by argument, but by Bible, that is "the law and the gospel." The present writer does not argue nor advocate this point either *pro* or *con.*, but refers to it for the benefit of those interested in the subject from the Bible stand-point. The book can be found in many libraries, and can be occasionally picked up at old news-stands. One thing is very certain, and that is that the laws and practices of Christendom are widely at variance with the "law of God" as set forth in the Bible, and compiled and annotated in "Thelyphthoria, or a Treatise on Female Ruin."

Every careful student of religions, of occultism, or of theosophy, is aware that the symbols and the god-words of all-religions have a very close relation to sex. Not only Payne Knight, and Inman, but hosts of other writers, have pointed out and abundantly illustrated this fact. The deity to whom was offered divine honours in the various religions, was sometimes male, sometimes female. The God of Christendom to-day is undeniably male, notwithstanding the fact that the original name in Hebrew is both male and female, and that to a *specific degree.* The Catholic Church, *wise* as a serpent, in this as in all other generations, recognises this androgynous God, and god-name, and has elevated a woman to the God-head. If our present civilization be claimed still as

Christian, it cannot be called catholic in its treatment of woman, in its practice of abortion or infanticide, whatever may be said of other crimes in this direction. It would surprise most persons to learn to what extent the fast and feast days, and "all the ordinances of the Lord's house," conform to and are derived from the periods of time which are related to parturition, viability, and the like. Suffice it to say that the mysteries of religion, like the mystery of life, are all involved in the mystery of sex. This fact no one having the least knowledge of the subject can deny, for the evidence is overwhelming. Furthermore, the degradation of religion and the degradation of life has everywhere, and at all times, gone hand-in-hand with the degradation of the sexual instinct, and has sprung directly from the sexual degradation of woman and the bestialization of man. On the other hand, pure religion, pure life, and pure men and women go together. In the degradation of the world man has always taken the lead, and woman been the victim. Every student of history knows that no more correct measure of any age, or any people, can be made than that which is based on the position and estimate in which women were found at that time. The new age that is just dawning for the human race is called "the Woman's Age." For many centuries, at least, woman has not occupied the position which is open to her to-day, and it is doubtful if, since written history began, her opportunities have been anything like that which she may now enjoy. True, this opportunity falls to the lot only of a favoured few. The great majority are still in darkness and bondage, the victims of man's laws and passions. The responsibility and the god-given opportunities of the favoured few are seldom appreciated. These favoured few, who, from larger intelligence or fortunate circumstances, are free to live pure and noble lives, seldom rise to the full stature of conscious liberty. We hear a good deal of the Brotherhood of man, but there is more pressing need of the Sisterhood of women. True, the leaven of humanity is beginning to work. Yet, how many of these free and really noble women will pass a poor prostitute in the street without, almost unconsciously, gathering in her skirts for fear of contamination? How many will meet a girl in society over whose fair name has passed a cloud of suspicion, whether true or false, and not shrink into herself? And yet where are they who are so much in need of love and sympathy as these poor victims? To house these outcasts in asylums, feed them, clothe them, pray over them, thus marking them more indelibly as outcasts than even man has done, has seldom permanently reformed *one*. Ask your woman's soul, my noble sister, how it would regard these things were you to change places, and do not call yourself Christian till you have learned how Christ spake to these, and how he LOVED THEM. You can reform them but by love, and not by cold charity and self-righteousness.

Many of the students of the Higher Life are in every way unprepared for real chelaship, but they can place themselves in training if they so desire, but to begin by abandoning wife and children will be to train in the opposite direction. The very fact that they find themselves so situated is evidence of a needed development *through* these things, not away from them. Karma has placed them just here to learn, to consider, to overcome. If either man or woman imagines, when so situated, that he or she can draw away from companions and children, from friends and associates, leaving them to take their chances, and so develop the higher life, the first principle of theosophy has yet to be learned. The nearness of your relation to these gives you the opportunity for helpfulness that no one else in all the world enjoys. There lies your work, you can make home a very paradise by learning the difference between lust and love. Love seeketh not its own but another's good. Love endures all, and bears all, and at last triumphs over all. As even animal lust may create a human body, so divine love can regenerate a human soul. What we need in the world to-day is not celibacy, but happy homes in which love reigns, and love pure and simple will make these homes a tabernacle for angels. Husband and wife may so live together as to be a source of joy, of perpetual delight, nay, even of health and physical strength and continual inspiration to each other. They may learn thus the very secret of love itself, and enter *together* the higher life, clad in raiments of purity and light, and they may help to uplift their children, and *such children* as the world sorely needs. The fountain of life and the fountain of love flow from the same divine source. Both life and love are sexual, but in a sense that the world never even dreams of, and never will, till it learns to put aside the animal attribute *egoism*, and really exercise and base their whole lives on the principle of divine *altruism*. How many men imagine they love the pure girl they "marry"? And how many of these have really down deep in their souls one thought beyond *self?* Ask the divorce courts of America and the unhappy homes of England. Reform the family, regenerate the homes, and from these will go out an influence that in time will reform the street, the brothel, and prevent at least the participation in these crimes and all the loathsome diseases and penalties of *your own children.*

If there is a young man or woman who is free from obligations, free to work for humanity, one who appreciates the opportunity, and values it above home or any personal advantage, or possible gain, *the time for such an one has come.* Their souls will be filled direct from the pure fountains of love, and they may be the blessed medium through whom the Divine Love is to reach the poor, the outcast, the unloved. Would any of these feel honoured and grateful to take orders direct from a Mahatma? to be the chosen medium between such an one and a society of theosophists?

The door is wide open. "*Enter ye who will.*" *Act* as the messenger of love, of charity, of self-forgetfulness, of helpfulness to every ready soul, to the sinful, the degraded, no matter how low a criminal he or she may be, *for by so much the more is help needed.* Do this modestly, patiently, persistently, and a new joy will come into your soul, and all mahatmas *in all worlds* will delight to do you honour, and whenever you *need* their help or their presence be sure it will not be wanting. The writer, an humble layman, has tried this even in a slight degree, being trammelled on every hand; he has needed help, needed instruction many times, *and it has never failed to come.* It has come in its own way, often as though it came not. Yet there it was! The first sentence in a book taken at random when thinking of something else, would perhaps answer a question that I deeply felt the need of knowing. Be not anxious, be not disappointed, only be *faithful*, *silent*, *sincere*, and *patient.* Do the duty that lies nearest at hand in the best way you can. Do it as though for love of the dearest one in all the earth; or, better, do it for the sake of Love. So the love-nature will expand and grow. The more you give out the more you will receive. Love delights to flood the soul of the one who delights to pass it on. Love fills us full at all times; but what little dwarfed and deformed vessels do we present to the Goddess: she fills them full, and is poorer for this gift. for she is entitled to larger vessels and better measure, and less dross than we mix with the pure waters of love. Love bargains not for return, receives nothing back, begs only the privilege of giving. Full-freighted soul! hurry on thy gifts, love waits without to renew thy store. Disappoint her not. Thy store of love will be like Egypt's bondsmen's quails and manna, not alone ere the morrow, but in a moment, if thou restrain thy love. Dost thou desire the mysteries of love, to know how she creates, preserves, renews? Fill thy soul full of her, and *thou* wilt *be* love, the mystery thine. Shall not he who has the *power* of love have also the mystery? are these not one? Where *use* reigns, mystery disappears. Love is the great revealer. Her neophytes walk in her presence as in a blaze of glory; ask what thou wilt in the name of love and it is done. Knowest thou the hierarchic name of love? the unwritten name, low-breathed from ear to ear? I'll give thee then a substitute till in some other fair degree the true Master's Word shall echo in thy soul. 'Tis self-forgetfulness, consideration for others, preferring to be burdened with nought else, that thou mayest be full of love, and only love. Do this, and every zephyr of every wind that blows shall whisper in thy ear the name by which the fair goddess is known in realms elysian. Give all thou hast away but love, and then be quick to give love away: squeeze thy soul dry of love, and then with quick rebound thy love shall span all space, and sitting on thy throne shall be the fair goddess *thyself*, thy other self, now two in one, and *One with all.*

HARIJ.

THE TARO.

THERE are three ways of placing the Taro Cards, which may be considered the Body, Soul, and Spirit of the Taro.

The first manner relates to the lower plane, and has reference to questions concerning every-day life, domestic matters, illness and simple queries, etc. For this placing the four Aces and their relative cards are only to be used.

The second manner has relation to Science, Philosophy, Religion, etc. For this, the Aces, with their cards, and the twenty-two keys are to be employed.

For the third manner of placing the Taro, the twenty-two keys only are to be used with the four aces. The cards are to be left out entirely. This mode is to be used when the knowledge sought for is assignable to the Divine Wisdom, and the revelation and unfolding of the inner light, the sacred knowledge of the Occult.

To place the cards in position, the Aces are to be separated from the pack and shuffled by themselves, and are placed face downwards in the centre of the twelve positions, in the order A B C D; the other cards are then to be placed as they arise in the positions numbered consecutively 1 to 12. In all cases faces downwards.

The four aces in the centre form always the Astral key of the knowledge sought for, and each card of the Astral key is allied to the trine of cards which cover the places having the same colour.

The colours were given to show the meaning of the twelve places, and this meaning is intensified or weakened, elevated or lowered, according to the kind of knowledge desired.

The twelve places or thrones are divided into four trines; each of the places of the trine bears harmonious relationship to the other.

The meaning of the portions of the Aces which form the Astral key is as follows: A, coloured red, is the throne of Motion, Action, Will, the proper throne for the Ace of Diamonds. This part of the Key gives action to the Red Trines numbered 1, 6, 11, and will powerfully affect it, if Diamonds fall on the place A.

The red trine is the trine of life.

No. 1 is Present Existence, Action, Being, the Present State or Time.

No. 6 is Life in the Deity, the Source, the Creator.

No. 11 is Life in Posterity, Children, the After-course.

The second Trine is coloured Yellow, and means power, influence, might, and to it belongs that part of the Astral Key which bears the same colour, marked B. The Ace of Clubs is the most powerful occupier of this Throne. No. 2 of this Trine is the place of power, attached to Honour and Majesty.

No. 7. The power given by surroundings, connections, associations, intellect.

No. 12. The power and influence given by Worth or material qualifications.

The third Trine is coloured Green, and has the Ace of Cups as the bountiful and true occupier of its Key—O. This is the trine of love, and the relative positions are numbered 3, 8, 9.

No. 3 is the place of Love, felicity, agreement, delight.

No. 8 is Love in service, reception, bounty.

No. 9 is the place of Favour, Help, Succour.

The fourth place of the Astral Key is marked D, and this with its relative trine signifies afflictions, oppositions, persecutions, punishment, according to the knowledge desired. It has for its significator the Ace of Swords. Should this Ace fall on this throne of the Key in a question of affliction or opposition, and Swords also on the Violet Trine, it would be very adverse.

The first place of this Trine is No. 4, which is the throne of Evil, Sin, the Pit, the casting down of the Mighty Retribution.

No. 5 is the place of Malice, Hatred, Injury, Treachery.

No. 10. The place of Intellectual Death, Idiocy, Mourning.

The common or ordinary meaning of the Aces is: Diamonds=Life, Clubs=Power, Cups=Love, Swords=Affliction.

The meaning of their relative cards is according to their values, and the place and strength of the place where they may fall.

Diamonds—Signify and give Life, Satisfaction, Ability, accomplishments, etc.

Clubs—Power, force, might, the Creative Will.

Cups—Love, beauty, pleasure, enjoyment, favour.

Swords—Affliction, illness, trial, testing, sifting and death.

When the cards have been placed on their thrones, faces downwards, that card of the Astral Key which will most particularly relate to the question, is first to be turned up, and the mind allowed to dwell on the bearings of this first page of revelation. The trine of cards that belongs to this key

2
9
6
B
5
10
A
C
3
12
7
D
8
11
4

is then to be shown, and the strength and meaning of the cards is to be read, with the meaning of the place or throne.

The key next in importance with its trine is then to be dealt with and so on with the rest.

Three different packs of cards should be employed, one kept particularly for the Divine Wisdom. This pack, when not used, should be placed away in a small cedar-wood box, wrapped in a linen cloth, and no hand but that of the student to be allowed to touch this pack.

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SWEDENBORG BIFRONS,

OR

SWEDENBORG, THE NEW CHURCH SECT, AND THE THEOSOPHICAL SOCIETY.

A CRITIQUE BY A F.T.S.

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A CRITIQUE BY A F.T.S.

"Errors cease first to be dangerous when they can be confuted. When known as very errors, they sink into the Abyss of Oblivion, and Truth alone hovers over the Immeasurable Space of the Centuries."—HELVETIUS.

SWEDENBORG died in 1772, in the 85th year of his age. He had in his lifetime quietly, and at his own expense, published and gratuitously distributed his theosophic writings. In time some of these fell into the hands of an English printer, named Hindmarsh, who, in conjunction with a few friends that had like himself become interested in them, formed a "Theosophical Society" for the study, translation, and publication of them. This happened about twelve years after Swedenborg's decease. But Mr. Hindmarsh, and some of his friends, became after a while dissatisfied with the plain, democratic fare of the "Theosophical Society," and began to lust after the flesh-pots of Ritualism. Well, the society dismembered. Whereupon Mr. Hindmarsh and his sympathisers prepared a creed and a liturgy (after the pattern of the Church of England), ordained two of their own number (to baptise the rest and administer bread and wine to them) and coolly proclaimed the Second Advent of Jesus of Nazareth and the establishment of a new church by him (*sic.*) through his servant Emanuel Swedenborg! As time passed, the "New Church" grew a little, though with sighs, struggles, and throes; for divers souls with divers ideas began to enter the new fold, and, worse than this, began to read the Swedenborgian books with an effect different from that of the Hindmarshians; for they began seriously to question the legitimacy of the Hindmarshian interpretation of them. And

* The word Bifrons should not here be taken in an ill-sense.—T.P.S.

so it came to pass that parties arose, and multiplied, that wordy and hot discussions ensued, and that the "Lord's New Church" began to quake!

What caused the quaking?

This: some read in the Swedenborgian books that Jesus was an avatar of Jehovah; others, that he was a myth, or a symbol of the descent of the Divine Principle in man into matter, its suffering and death in it, and its final resurrection out of it into oneness with the Absolute Existence; some read in them that the New Church vaticinated by Swedenborg is the ecclesiastical, Hindmarshian organization; others, that is it a regenerate state of the soul; some read that Jesus rose with his physical body into heaven; others, that this body saw corruption in the sepulchre; and some read that to obtain salvation it is essential for every "receiver" of Swedenborg's teachings to withdraw from the upas-like atmosphere of the "Old Church" (the Greek, Romish, and Protestant sects) and by re-baptism to enter the "New Church"; others read that salvation may be obtained within any of the sects of the *Protestant* church!

Although thus from the outset bearing within itself the seeds of disintegration, in the shape of parties, "at daggers drawing one with another," the Hindmarshian sect has like a sloth crept down the century, neither growing much numerically nor diminishing; and has meanwhile, under the cover of Swedenborg's name, brazenly proclaimed itself the sole possessor of the Divine Truth—the only bride and wife of the Lamb.

Well, hundreds of Christian sects have done so, do it, and will do it: and were it not that I regarded Swedenborg, in spite of his many contradictions, as a true Theosophist, and loved to see him placed before the world in a true light, I would verily not take up my pen against the sophomorical claims of the Hindmarshian sect; because I care in reality as little for these as for those of any other sect.

The knowledge touching Swedenborg in the possession of the public has hitherto come almost exclusively through this sect: no matter whether we take up a pamphlet or an Encyclopædia Britannica, we find the information therein given to be from this source, and so, one-sided and untrustworthy. It ever represents Swedenborg's teaching as altogether Christian; either drawn straight out of the Bible by him, or given orally to him by Jesus in person. All biographies of Swedenborg in existence (save a brief one by Philangi Dàsa) are, therefore, to use a Carlylean phrase, "wretched puckeries and botcheries," representing him either in the halo of a Genevan Calvinist or a New England Puritan: thus neither as a god, an angel, or a rational man, but as a simpering Pharisee. Falsehoods, nay, lies have thus far been liberally used in the production of some of these biographies. I say this with a full knowledge of the meaning of what I say. If facts have happened to please the fancy and narrow-mindedness of the biographers, they have been freely published and generally grossly

magnified; if not, they have been suppressed. I admit that the suppression of certain dreams in Swedenborg's private diary has been judicious. I myself would have suppressed them. They were Swedenborg's private property, and were not intended for the irrationally vulgar, either within or without the "New Church" sect. They are useful in the hands of a philosopher, but not so in the hands of a fool—religious or irreligious. But what I do not justify is the suppression of his theosophic teachings—as, with great sedulity and for jesuitic purposes, has hitherto been the case. I would not give an ace for all the "New Church" literature afloat—whether published in the organs of the sect or in the Encyclopædias—touching Swedenborg's teachings. I am thoroughly familiar with all that has been published both in Europe and in America with regard to them; and I do not hesitate to say that, with three exceptions, which I shall presently mention, I would not, for the trouble of carting it home, accept it as a gift. Please understand me: I have reference solely to doctrinal statements and inferences, not to mere historical facts.

The outcome of this jesuitical one-sidedness on the part of the Christian students of Swedenborg was very well illustrated in the case of Rao Bahadur Dadoba Pandurung, a Hindu, and, if I mistake not, a member of the Theosophical Society, who studied some of our author's writings in the light of the Hindmarshian sect, and wrote a book entitled, "A Hindu Gentleman's Reflections respecting the Works of Swedenborg and the Doctrines of the New Jerusalem Church." For, had a preacher of the sect written it, it could not have been more orthodox (and misleading) than it is. Not that Pandurung intended it to be so—far from it:—but he himself had been misled. Had he read the works of students of Swedenborg like Tulk, James, and Dàsa, I am confident he would not have written it; for he was an intelligent man. The same may be said of a series of articles written by Dr. H. C. Vatterling and published in *The Theosophist*, headed, "Studies in Swedenborg." These represent the teachings of our good Swede as seen through the spectacles of the "New Church" sect. Indeed, so pleasing were they to that sect that its most orthodox organ, the *New Church Life*, noticed them favourably; though to notice anything favourably that is published in a journal so "godless" as *The Theosophist*, is contrary to its policy. Now, the difference between looking at Swedenborg's teachings through the spectacles of the "New Church" sect, and those of a Tulk, a James, or a Dàsa, is the same as looking at the biblical teachings through the spectacles of a Wesley and those of a Gerald Massey or a Colenso.

The first prominent dissenter from the Hindmarshian sect was the late Charles Augustus Tulk, an Englishman and Member of Parliament. In a work entitled "Spiritual Christianity" he proves, after a lengthy, critical, and exhaustive study of Swedenborg, that he did not at heart believe in

the personal god of the "New Church" creed, but in an impersonal, Divine Principle; nor in a personal Jesus, but in a subjective Christ-principle; nor in an ecclesiastical church organization, but in a life of good, unselfish use to humanity.

The second prominent dissenter was the late Henry James (sr.), an American literatus of great acumen, who wrote several books to show that the "secret of Swedenborg" is a *subjectiveness* of heaven and of all things Divine, and not, as the thoughtless suppose, an *objectiveness* of them. In other words, God, Christ, heaven, hell, and the church are, each and all, according to Swedenborg, entities and states of the Human soul:—*subjective*, therefore, and not *objective*. James treats with Carlylean scorn and mordacity the objective "New Church" and its aperies as most pernicious and death-doing interpretations of Swedenborg.

The third prominent dissenter is Philangi Dàsa; who has written a work entitled "Swedenborg the Buddhist"; in which he proves, from Swedenborg, not only all that Tulk and James have proved, but also, in addition, that Swedenborg, very far from being a sound Christian, and in communication with a personal Jesus, was a very sound Pagan, and in communication (by occult means) with Buddhist Yogis and Arhats and their disciples. This writer has the advantage of his precursors, Tulk and James in this respect, that he has had the benefit of works of scholars like Koeppen, Lassen, Bournouf, Rhys-Davids, Max Müller, Beale, and many others; not to speak of the priceless works published by the Theosophical Society. Had these existed in Tulk's day, I am confident the "New Church" sect would not now exist. But Europe was then in belluine ignorance with regard to the archaic religions and philosophies of Asia. This was well illustrated when Swedenborg, upon the publication of his theosophical writings, in England and Holland, sent copies of them to Swedish Prelates and friends. The majority merely glanced at them, and then shelved them; but a few read them, grew angry and began to vociferate about atheistic, Mohammedan innovations! and actually took steps to have a writ *de lunatico inquirendo* issued. But Swedenborg's influential position, as well as his relationship by birth and marriage to both ecclesiastical and political dignitaries, frustrated it. Mohammedan innovations! The priests of that day were familiar with the triplet religious sisters of the Occident — Judaism, Christianism, and Mohammedanism; but not with those of the Orient,—Buddhism, Brahmanism, and Zoroastrianism. It was plain to them, notwithstanding the thick, Christian bronze-lacquer, with which Swedenborg has overlaid his "new Christian religion," that there was, in Hamlet's words, "something rotten in the state of Denmark," and what could this be but atheism and Mohammedanism! These charges Swedenborg declared to be "wicked lies, invented by craft, and two deadly stigmas, designed to avert and deter the minds of men from the holy worship

of the Lord" (T.* 137);—the "Lord," as presented in his writings, of course!

The spread of the "New Church" sect has almost exclusively been confined to England and the United States of America, the two countries in the West, in which the critical study of religious subjects is as yet in its infancy. On the Continent, notwithstanding strong pecuniary support from these countries, it has made no headway. But, as the object of this critique is not the mere history of the Hindmarshian sect, I shall forbear to go into details—to give the causes of this non-success, and to enumerate the many "heresies" and bitter fights, with which the sect, owing to the miscellaneous, strange, and contradictory teachings of Swedenborg, has been infested and torn,—and content myself with the relation of the following extraordinary fact:

Swedenborg has, in the sect, been held as *the* authority in all spiritual matters. The phrase, "Swedenborg says so," has ever been sufficient to suppress (loud) thought, stop reason, and make honest inquiry synonymous with impiety and profanation; in one word, it has ever been sufficient to freeze or fossilize the mind in the Hindmarshian mould. The infallibility of Swedenborg has therefore always been tacitly admitted. But it fell to the lot of a young countryman of Swedenborg, a bold, uncompromising and fanatical preacher of the sect in America, openly to assert the infallibility-dogma. This assertion created, however, at the time no sensation, for his hearers had already in private been prepared for it. The new dogma spread, and became in a short time, within the party to which he belonged, a shibboleth of "New Church" orthodoxy. Let us see if I misrepresent: The *New Church Messenger* (New York) for December 21, 1887, contains the following paragraph: "All New Church papers accept the writings of the New Church (*i.e.* of Swedenborg) as a divine revelation. The *New Church Life* goes a step further and says: consequently, they are an *infallible divine authority*. To dispute the one proposition is to dispute both."

In view of the fact that we have the original writings of Swedenborg before us, and also in view of the fact that our "New Church" brethren do not inhabit Patagonia, but lands in which scholarship and reason are coming into ascendency, this is certainly an extraordinary claim. The same claim made by Loyola's Black Militia for the Bishop of Rome is absurd and impudent enough, but as it rests upon tradition, it does not in

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* The abbreviated titles of Swedenborg's works referred to in these pages are as follows: A. Arcana Cœlestia. E. Apocalypse Explained. R. Apocalypse Revealed. B Brief Exposition. M. Conjugal Love. Coro. Coronis. W. Divine Love and Wisdom. P. Divine Providence. I. Intercourse between Soul and Body. J. Last Judgment. D. Diary. S. Sacred Scriptures. T. True Christian Religion. W.L. Worship and Love of God. Doc. Documents.

hese respects, approach this, made by Hindmarsh's Foolish Militia for Swedenborg.

There is one subject upon which all the parties of the sect are agreed; namely this, that Swedenborg has for the first time revealed the genuine, inner meaning of the Bible, and that this revelation, founded upon his (?) "science of correspondence" will stand any crucial test that may be applied to it. Now, it behoves us not to reject this claim, but to test it; for which purpose let us go straight to the writings of our "divine" revelator, to see how he "infallibly" draws forth the hidden meaning of the Bible:

"And they that are with Him are called, and chosen, and faithful."—Revelation, xvii. 14.

The 'Called' (says Swedenborg) means those that are in the *highest* form of love. The 'Faithful' means those that are in the *lowest* form of love.—A.E. 1074.	The 'Called' (says Swedenborg) means those that are in the *lowest* form of love. The 'Faithful' means those that are in the *highest* form of love.—A. R. 744.
The Apostolic Word has *not* an internal sense.—A. 10325.	The Apostolic Word *has* an internal sense. The internal sense of Acts ii. 1—4, is given in A.E. 455.
In A. R. 95, he rejects the phrase "yet thou art rich" (Rev. ii. 9), because it is "omitted in some manuscripts."	In A. E. 118 this phrase is "divine" and has an internal sense; which is there given.

I could easily fill page upon page with specimens like these of the "internal sense" of the Bible, now "infallibly" and for the first time drawn forth from it by Swedenborg; but, *cui bono?*

The orthodox members of the Hindmarshian sect have for many years past discussed the advisability of translating the Bible in the light afforded by Swedenborg; that is to say, of translating his Latin translation into English; and, where he has not translated the Hebrew, of translating it in the light of the "Lord's New Church." And, if I mistake not, the work has been informally begun. King James' version will not do; for in hundreds of instances it does not agree with Swedenborg; nor will Queen Victoria's; being a "sacrilegious mangling" of the "infallible" Hebrew edition of Everard van der Hooght! But Swedenborg did not translate as much of the Hebrew of Van der Hooght's edition into Latin, as his uncritical students imagine. He copied, as a rule, the Latin of Sebastian Schmidt.

The "New Church" sect claims that Swedenborg, with the personal help of Jesus, has drawn forth *the* spiritual meaning of the Bible; and it stands therefore to reason that his understanding and rendering of the sacred volume must be infallible; for no one can, out of the fallible, draw

forth anything infallible. Let us therefore look at Swedenborg as a translator:

And the court that is *without* (extra) the temple, cast out, and measure it not.—Rev. xi. 2) in A. R.	And the court that is *within* (intra) the temple, cast out, and measure it not.—A. 730.
They made them (the idols) to bow themselves down to the moles and the *wasps* (vespis).—Is. ii. 20, 21, in A. 9424.	They made them to bow themselves down to the moles and *bats* (vespertilionibus).—A. 8932; 10582. E. 410.
May the blessing of thy father prevail above the blessings of my parents; may they be upon the head of Joseph, and upon the crown of the *bed* (lectus) of his brethren. —Gen. xlix. 26, in E. 163.	The blessings of thy father will prevail over the blessings of my sires, even to the longing desires of the hills of an age; they will be for the head of Joseph, and for the crown of the head of the *Nazariteship* (Naziræi) of his brethren.—A. 3969.

I could also in this respect fill page upon page with specimens like these, but it would only weary the reader. We have now had a glimpse of Swedenborg as an expositor and translator of the Bible; it remains to get a glimpse of him as a teacher of doctrine. To this end, and to be as brief as possible, let me take up, say, four different subjects: (1) the Deity, (2) the Hells, (3) Christians and Gentiles, and (4) Transmigration.

THE DEITY.

SWEDENBORG THE CHRISTIAN: We must worship Jehovah, the father of God-Messiah, our Saviour (D. 169); we must also worship his son, Jesus, as a mediator between him and ourselves (D. 408; 526). If we do not believe in the Son we must inevitably be damned to hell (D. 857); for the Son alone has on the cross been made justice for us all (D. 273); having offered himself a sacrifice for the sins of the whole world (T. 727) when the Omnipotent was about to punish the race because of sin (W. L. 78). As to the nature of the union of the Son and his Father, it is not for us to try to penetrate this mystery (D. 1595). He that sees the Son, the intercessor between the Father and the human race, sees the Father himself. This is sufficient to know. It is useless and impious to go deeper into mystery (D. 1601). For my own part, I desire always to have my crucified Saviour before my eyes, because his blood and merit help me (Doc. V. ii. p. 178, 186). Every one that desires to be truly a Christian, and desires to be saved by Christ, must believe that Jesus is the Son of the Living God (T. 342); and that the name of Jesus is so holy that it cannot be named by any devil in hell (T. 297).

SWEDENBORG THE THEOSOPHIST: It is said that it is useless and impious to try to enter into the mysteries of faith. Do not believe it. For, "*it is now lawful to enter intellectually into the mysteries of faith*" (T.

508). The Divine Life is *not* a person (W. 71), not a he or a she, a father or a son. It is a principle, which, though it pervades all space, is itself spaceless; and though it pervades all time, is itself timeless (W. 7; T. 30). The worlds, visible and invisible, supernal and infernal, spiritual and material; and all beings, divine and undivine, human and animal, have come forth from it (T. 32; 43; 44). And all that has come forth from it is eternal; that is, divine in itself (E. 1130), and returns in the end to it (E. 1129). It is correct to say that we are *in* the Divine Life (though we are not conscious of it), and that everything is full of it (W. L. 58; 98). The personal gods of the priests are but the anthropomorphic projections of their own mind. The only personal god I have seen was a reflection, outside me, of the personal god (the Sixth-Seventh principle) inside me (H. 39; 79; 147; 435). For all good men see inwardly, in themselves, their Divine Being (E. 151). It is useless to trouble oneself about the gods of books and men: for *Life* and *Nature* are the causes of all entities and things (I. 10; 11), and are all-sufficient! As to the statement that the name of Jesus cannot be uttered in hell, this is a mistake: I have heard it uttered there (D. 228). And as to the statement that to be saved one has to believe in Jesus, this is another mistake: for the faith of the Gentiles saves them (T. 107).

THE HELLS.

Swedenborg the Christian: God has given to man rationality and liberty to choose between good and evil. And he has also predestined him for heaven. Therefore, if he goes to hell he goes thither from deliberate choice (E. 802); and stays there eternally (E. 383). The man that does not purge himself of inherited and actual evils has hell in him, and comes after death in hell, and remains there eternally (E. 1164). Self-love and worldly love are the two great banes which cause man to cast himself into eternal punishment in hell (E. 837). You have doubtless heard the pernicious falsehood that God can save whomsoever he pleases, and that he will in the end save all, even those in hell. But I solemnly assure you that, a soul once in hell remains there everlastingly (H. 521—7, E. 745, A. 967). For, as the tree falls so it lies. Emendation after death is not possible (D. 4037—8, H. 508). I would caution you not to think that infants and little children—even of Pagan parentage—are permitted to go to hell, for the lord takes all that die in infancy and childhood to himself (H. 329).

Swedenborg the Theosophist: Man, it is said, was predestined for heaven, and if he goes to hell it is his own fault. Can any one predestined for a state escape it? All this twaddle is the outcome of a belief in a personal god. The evil done here bears in its bosom its own punishment (D. 2438). But this punishment is even proportionate to the evil, or rather

to the selfish *motive* that prompted it. As the effect of a particular evil cannot, any more than the evil itself, be everlasting, so neither can the punishment. I have been taught that to every man an opportunity is given after death (in a future incarnation) to amend his life, if possible (P. 328). A man suffers until the selfishness in him is subjugated (D. 1742); that is, until it exhausts itself. Otherwise he would suffer endlessly (D. 2709; 4596); which would be useless and contrary to the Law of Mercy. Those that hereafter come into the various hellish states are by degrees taken out of them and elevated into heavenly (D. 1741). Wherefore, damnation is at last taken away (D. 2583). I have seen many of the damned raised out of hell and torments into heaven, where they now live (D. 228). It would indeed be foolish to suppose that anyone would be permitted to be punished in hell everlastingly for the sins of one so short life as this. The end of all punishment in view is reformation. But eternal punishment could have no such end in view, and would therefore be useless (D. 3489). The Divine Law is, that nothing is ever without a use (D. 3144). When the effect of man's selfishness; of his self love and worldly love, has exhausted itself, the Divine Principle intervenes and liberates him out of hell (D. 2826). When I speak of hell, I do not, of course, have in mind an *objective* hell, but a *subjective:* a low, selfish state of the soul, with its train of sufferings.

CHRISTIANS AND GENTILES.

SWEDENBORG THE CHRISTIAN: A Christian is one that knows the Lord (Jesus), has the Word (the Bible), and belongs to the (Protestant) Church; and he, more than anyone that is not a Christian, has the capacity of being regenerated, or becoming spiritual (M. 339). In other words, to attain to salvation it is not merely necessary to be good naturally (as many of the Gentiles are), one has to be good spiritually. Now spiritual goodness has its source only in the truths of the Christian faith; and it is this goodness that confers eternal life (A. 8772). It is Christian goodness that makes heaven; nothing else (A. 7197). I do not say that a Gentile may not be saved; he may indeed, if only he has worshipped a god under a human form (an anthropomorphic god), and has lived a good life. This will admit him into the company of Christians in heaven (J. 51). But then, no matter how good a Gentile may be, he cannot be, as it were, of the heart or of the very centre of heaven; for this is possible only to a Christian. When I say *Christian*, I do not, of course, mean a Papist (for the Papists are not Christians;—N. 8), but I mean a Protestant (S. 105).

You seem to wonder that the Christians are in the very centre of heaven, and nearest the Lord (Jesus); but from personal observation I assure you that this is a fact (T. 678, D. 5240). And the English Christians, because of their exalted intelligence, form the very cream of

heaven (T. 807). The Lord Jesus is the Central Life of the Universe, and those that worship him alone are after death drawn to him. A man, born in the Christian world, who does not believe in Jesus, is never admitted into heaven, nor are his prayers heard (T. 108). Nay, more than this, a man that does not in the world live a Christian life cannot after death even name Jesus (P. 262). I have just said that the Papists are not Christians; let me add that neither are those Christians who deny the holiness of the Word (Bible).—P. 256. I think it expedient to tell you, by all means to have your children baptized very early into the Christian faith; for, while an infant remains unbaptized, some straggling Mohammedan or Pagan spirit may see him, and by occult means, unknown to you, alienate him from Christianity (T. 678). Therefore, let him be baptized, and let him receive the sign of the cross upon his forehead and breast (T. 682). When he reaches manhood, and feels himself burdened with sins, it will do him good to confess them to a priest and receive absolution (T. 539). Let me call your attention to this, that a pure marriage-love can exist only between one Christian man and one Christian woman (M. 337). That is to say, the Christian marriage principle alone is chaste, because it is spiritual (M. 142; 339). And because it is chaste and spiritual it is the very store-house of the Christian religion (M. 457). Concubinage, *without a really serious reason*, closes heaven against man, and the angels do not number him among the Christians (M. 464). I might add that the Lord (Jesus), the only God of heaven and earth, has appeared to me *in person*, and has, through me, revealed the mysteries of the Word (Bible), of heaven, of hell, and of the earth, and has so made his promised Second Advent. He has also, through me, established a New Christian Church, which will last eternally, and so be the crown of all the churches that have existed (Coro. LIX.); and he has moreover formed a new heaven into which only Christians will be admitted (R. 876).

SWEDENBORG THE THEOSOPHIST: The idea of three gods has prevailed among the Christians since the establishment of their schismatic and heretical church (H. 2. B. 63. P. 262. T. 378); and this idea, including the Vicarious Atonement, has led to all manner of abominations. The Christians are at heart idolaters and atheists (A. 2605); and the angels say that they are spiritually insane (T. 134); men-beasts and prating parrots (T. 160; 391); and that they believe nothing but what their natural senses tell them. Thus they are worshippers of Nature (A. 5572; 5639; 6876). They openly profess to believe in Jesus and in the Bible, but at heart they deny both, and have contempt for them (A. 3472-9-89). They have no spiritual illumination, and are not affected by the truth. Of true goodness they are ignorant, and also of a life hereafter. They go to church for selfish and worldly reasons, and care not a

whit whether the doctrine taught be true or false (A. 9409). Not a single one among them knows what heavenly joy is (M. 2); nor what conscience is (T. 666). And nowhere in the world do we find a more detestable life than in Christendom (A. 916). Hence it is that the doctrine of charity is much more easily embraced by the Gentiles than by the Christians (A. 932; 4190; 2284); for the former are not so befogged spiritually as the latter. When we enter the Spiritual World, we find that the worst souls there are from those that profess themselves Christians (D. 480). They are full of hatred and hypocrisy (A. 1032; 1886. D. 3595; 3613; 5539; 480). Think scarcely of anything but greatness, power and profanity (A. 2122); have no regard for the neighbour (especially if he be a Gentile), and are, above all in the world, obscene, adulterous, and domineering (A. 2752—4; 8772). *The Christians are in fact so corrupt that the Lord has betaken himself to the Gentiles* (D. 5807) and the angels have slender hopes of the Christians (J. 74). When the Gentiles are instructed in spiritual matters, they are in a clearer, more interior, perception or intuition, than the Christians (A. 9256); and many more of them are saved (A. 2284). It may be truly said that, as far as the Christians are concerned, Intuition, or Perception, does not exist (A. 10737). The Gentiles wish well to the Christians, but they are in return despised, and, as much as possible, injured (A. 2590). The angels have told me that when the Gentiles die and enter the Spiritual world, they obtain in a single day rest, which, in the case of Christians, is scarcely obtained in thirty years (A. 2595; 298). The end of the Christian Church is now at hand; and the Lord's Kingdom will soon be found beyond the Christian world (A. 4535. D. 2567).

TRANSMIGRATION.

Swedenborg the Christian: It is known that the ancient Gentiles believed that the Soul pre-existed: that it was created in the beginning of the World, and that afterwards it entered into conjunction with the Body. Well, this was a delusion, the outcome of intercourse with lying spirits (T.). I have again and again instructed spirits, who have imagined that their Soul has always existed, that this is a wicked delusion (D. 1673: 2180½ *et al.*). The Soul of every man is conceived by his father. Conception is, therefore, a purely masculine function. A woman cannot conceive a Soul (T. 110). The Creator inserts the elements of the Soul of everyone into his father's Understanding, where they are formed by his Will into a Soul, which then descends into his Body, is there clothed with a certain covering from Nature, and is then transferred to his mother's womb to receive a gross Body. There is, therefore, in everyone a graft or offset of his father's Soul in its fulness (T. 103; 112; 171; 584). The reason why the Soul is formed in the father is, because he is a rational

being; which the mother, by herself, is not. The rationality and originality that a woman manifests are not hers, but some man or men's; for which cause the Ancients ordered that she should keep silent in the Church (A. 8994. M. 175). You wonder, I perceive, at the unlikeness of men or brothers: some being dull, gross, and bad; others, bright, refined, and good; and others again neither; and you ask, Why does the Creator make them so unlike? Now consider this: as the mould is, so is the thing moulded; or, as the father is, so is the son. The good done by a man is from the Creator; but the bad is in part from his father, or his father's paternal (not maternal) ancestors, and in part from himself (T. 521).

Swedenborg the Theosophist: Man receives through his parents nothing but the Physical body (P. 330). His Soul is altogether independent of them. Man is, however, more than a duality of Soul and Body (T. 112); he is a trinity of Body, Mind, and Soul (D. 3185); and more than this, he is a quaternity of Body, Natural soul, Spiritual soul, and the Lord (D. 1313), M. 101); and still more than this, he is a septenary of Body, its Vitality, Sensual degree, Natural degree, Rational degree, Spiritual degree, and Divine degree (D. 3385; E. 726; 1056; 1127). With regard to the seven degrees let me state briefly that man receives the First and the Second from his parents and Nature; the Third and Fourth he creates for himself (D. 2794; 2837); the Fifth (the Human soul proper) is the result of his experiences; the Sixth is, or will be, so to say, the sweetness, the aroma, the fulness of the good and the true he has acquired (in his transmigrations), and the Seventh is the Divine Being; the Self-Infinite, or the God in man (E. 151; M. 135. W. L. 33). As to the statement that the doctrine of pre-existence is a spiritualistic and gentile delusion, depend upon it, the delusion is altogether on the side of those that make it. "*For man, as to all (omnes) his degrees, existed similarly before (ante) his nativity, as he exists afterward*" (*D.* 2591).

Reader: "Ex uno disce omnes!"

Had Swedenborg, like nearly all the founders of the various Christian sects, been a mere strainer at gnats and swallower of camels, he would, at this day, hardly be worth while our attention. For, since the foundation of the Theosophical Society, we have matters to think upon far more serious than the whims and ambitions of sectarists, bent upon hatching new dogmas out of the Bible, or out of their own brains: new dogmas of as little practical value as the old. But, after years of careful study of Swedenborg, I look upon him, notwithstanding his verbosities, wearisome reiterations, absurd claims, blunders, and exploded Christian dogmas, as one of the most useful allies of the Theosophical Society. He, more than any one else, has confirmed me in the belief that the Society has a

glorious mission in the world. Swedenborg predicted the establishment of a New Church somewhere, outside Europe (A. 2986). Now, a Church in the true sense in which he uses this term, does not mean an ecclesiastical organization, like the Hindmarshian, Roman Catholic, or any other; but a new, *rational* teaching—a new thought and a new life: *a worship of the Divine in Humanity, and a life of impersonal love toward humanity* (A. 3379; 4899). Has anything else been the real, underlying object of the Theosophical Society?

I am well aware that Mr. Hindmarsh's "New Church" will stoutly, angrily, and sophistically object to this claim. But the claim of this sect, that Swedenborg with the help of Jesus of Nazareth, gave to the world a *new* revelation and established a new Church, has most effectively been exploded by Dàsa in "Swedenborg the Buddhist"; for he has therein brought the higher teachings of Buddhism, Brahmanism, Zoroastrianism, and even those of the ancient Goths and American Indians, as far as these are known, face to face with the theosophic teachings of Swedenborg; and has in this way demonstrated beyond cavil, that the "new" revelation is a very, very old revelation. Besides this, there is now publishing in America, a little monthly paper, *The Buddhist Ray*, "devoted to Buddhism in general, and to the *Buddhism in Swedenborg* in particular"—a fact upon which comment is altogether unnecessary!

Let us now look at the attitude of the "New Church" sect toward the Theosophical Society, and at that of the Society toward the sect. In 1882 the Society issued a pamphlet, entitled "Swedenborg and Theosophy," made up of two letters, the first from a Swedenborgian to a Theosophist; and the second, from the latter to the former. The first letter contains the usual, unfounded claims made by the "New Church" sect for Swedenborg; in brief, that the world is governed by a masculine, personal god; that the Bible is his word; that we must look to Jesus of Nazareth for salvation; and to Swedenborg for an understanding of the Bible and a guidance to Jesus. The second letter is an able and temperate reply to these dogmas, and a very satisfactory confutation of them. It contains a statement anent Swedenborg which is as remarkable as it is true; this is namely: "There *are* (notice the tense) those amongst the Adepts (of Asia) who knew him (Swedenborg) well. Efforts were made to help him to clear his mind, and not altogether unsuccessfully; much of the truth he did bring back from other planes (to use his own phraseology) he owed to that assistance. No mystic with anything like Swedenborg's natural capacities ever dawns upon the world without persistent efforts being made by one or other of the Adepts to lead him to the absolute truth. But in his case (as in that of many others) this was impossible, owing to an ineradicable, erroneous fundamental conception which absolutely barred his ever rising to the perfect light, and always insensibly blurred and

distorted this to his inner sight. This erroneous conception was the Western notion of an *omnipotent* PERSONAL God" (p. 12).

I agree with the writer: the obstacle in Swedenborg's way was an anthropomorphic deity. Still there is a large number of facts that go to prove that, though in some states of mind he believed in this deity, in others, he did not; as I have just shown from his writings.

Two or three years ago there appeared in London a book entitled the "Issues of Modern Thought," by a preacher of the Hindmarshian sect; the last chapter of which is devoted to a hypercriticism of the Theosophical Society, its work, and claims. The *Theosophist* published a review of it; with a few mild, good-naturedly ironic civilities, because of the presumptuous statement that the Mahatmas, or Adepts, that stand behind the Society are in league with the devils of the "Middle," or "Spiritual" hell! A writer in the *Buddhist Ray*, for May, 1888, asks pertinently the author, being that he is so confident, if he has visited the "Spiritual" hell and there seen the league.

The *New-Church Messenger* (New York) published last year a series of articles headed "Spiritualism, Theosophy, and Kindred Subjects," by another preacher of the sect. The statements therein made are but a stale reiteration of those made by the London preacher, with an additional display of childish assertion and ignorance with regard to the Theosophical Society. These articles have been re-published in pamphlet form and extensively circulated within and without the sect. For it has always been the desire of the Hindmarshians to appear well in the eyes of "Old Church" sects: to appear, not as a Mussalmanic, Spiritualistic, Theosophic, or Pagan organization, but as a genuinely Protestant Christian. Hence these "feeble-forcible" efforts.

The latest effort on their part, and the most "feeble-forcible," too, was made on the appearance of Dàsa's "Swedenborg the Buddhist." When the orthodox leaders of the sect had read it, it was plain to them that an honest criticism or review of it would be suicidal. And so they ordered a youth in their theological school in Philadelphia, to berate the founders of the Theosophical Society and to befoul the author. Why the former, who were altogether innocent in the matter, should be berated, is beyond my comprehension. The book is not a publication of the Society; nor are the founders even once mentioned in it. The attack upon them was, therefore, a piece of sheer deviltry, and a disgusting exhibition of the inward spirit of the "New Jerusalem Church." Well, the "review" (as the youth called it), appeared in the the *New-Church Life* for February, 1888, under the sensational heading, "A 'Theosophistical' Attack." When with many adjectives he thought he had sufficiently berated the founders of the Society, he sought his "New-Church" spelling-book for a choice set of nouns wherewith to befoul the author; and boot-black, profaner, woman-

hater, fool, caricature, and border-ruffian, were among those found, and with a score or more of exclamation-points, liberally used. There was not in the scurrility the faintest attempt to deal with the principles at issue; only personalities and scurrilities. So far did he forget himself that he attacked the "Studies in Swedenborg," which had appeared in the *Theosophist*, though these had a short time before, because of their Hindmarshian orthodoxy, received a complimentary notice in the *New-Church Life*.

The "New Church" sect has, since the founding of the Theosophical Society, publicly, and still more so privately, shown a great hatred of it and its teachings. Its journals never mention the Society without adding, "devoted to spiritism and sorcery;" though they well know that Spiritism and Sorcery have proved its worst opponents. I have often heard surprise expressed at this. But to one that knows the inner life, the secret workings of the sect, which are carefully hidden from the world, the cause of this hatred is very plain. The leaders in the sect are only too well aware that all that glitters is not gold; that an unbiassed study of the teachings of Swedenborg, a study of them in the light of the Theosophical Society, will reveal the fact that, instead of being at the core genuinely Christian, newly sent down from heaven by Jesus of Nazareth, they are at the core genuinely theosophic, very, very old guests of this sublunary globe, to be found both in the archaic philosophies of Asia and in the publications of the Theosophical Society; and this fact must therefore, by hook or by crook, be kept from the less knowing and less jesuitic members of the sect; and so they amuse them with shifts and personalities.

It would be to the credit of the "New Church" sect, if its leaders would cease to slander and misrepresent the Theosophical Society. And it would tend to the godly edification not only of its own members but also of the rest of the human family, if they would drop their present bones of contention; which are: (1) Whether the "New Church" worship of the dual god, Jehovah-Jesus, should be conducted by robed prelates, priests, and acolytes in imposing churches, or by plain preachers in simple meeting-houses. (2) Whether the blood of Jesus is properly represented by grape-juice or by wine. And (3) whether Swedenborg's work on "Scortatory Love" was written for the men of the "Lord's New Church," or for the men of the "Lord's Old Church": that is to say, whether or not the unmarried "New Church" man is ever justified in keeping a mistress, and the married man, a concubine. For I know that the *pros* and *cons*, these bones of contention, and the slanders, maledictions, and persecutions, in the name of the Lord and Swedenborg, growing out of them, have a most baneful effect upon the young—especially upon the young men; inasmuch as it fosters among them a sensuality and a materialism. It seems to me it would be wiser to keep before the young the Divine

Truths that underlie the dogmas, sensualities, and formalities of the decaying Christian Church which impair the theosophic writings of Swedenborg. I believe this would be the policy of the Theosophical Society. And I am sure it would lead to the abandonment of formality for charity, drunkenness for soberness, and unchastity for chastity: and so help to upbuild the New Church vaticinated by Swedenborg and found nowhere but within the Theosophical Society.

It has hundreds of times been publicly stated, but upon what ground I do not know, that the real, invisible FOUNDERS of the Theosophical Society, the Mahatmas (Great Souls), have no existence: that They are figments of Madame H. P. Blavatsky, wherewith either to advertise her books, her "new religion," or herself. Less sceptical persons of the Spiritualistic and Christian Swedenborgian creeds, believe in their existence; but explain that they are her "Spirit-Guides," or, "Devils of a Spiritual Hell." With these suppositions, theories, and statement in view, it is interesting and instructive to note the following statements made by Swedenborg, in the last century: First, that there exists a system of Spiritual Truth, of far more transcendent nature than any known in the world at this day; second, that it is in the hands of certain inhabitants of Central Asia (Buddhists); third, that it is inaccessible to the world at large, especially to Christians; fourth, that he, by occult means, and in the company of the possessors of it, visited Central Asia, and there got a glimpse of it; and fifth, that it should be sought for among the (Buddhist) inhabitants of China and Tartary. These statements were made at different times, and in different works of our author, between the years 1764-71. (See, M. 77. T. 279. Coro. 39. R. 11. S. 101. D. 6077).

Mr. T. L. Harris, the American Spiritualist and Mystic, has truly said: the World has had its ages of Gold, Silver, Copper, and Iron; the present is the Pulpit-age, the Age of Wind! When the preachers of the Hindmarshian sect, with Swedenborg in their pocket, rail at Madame Blavatsky (who, by the way, has never said a harsh or unjust word against them) and foam at the mouth about "her Mongolian hobgoblins" and "devils of a spiritual hell," there can be no doubt about the truth of Mr. Harris's statement. Heaven help all, of the "New Church" and of the "Old Church," who, instead of thinking and investigating for themselves, permit themselves to be carried away by "wind"!

I must tell the reader that there are many students of Swedenborg who are not members of the sect; who have a great contempt for it, and oftentimes a great hatred of it; as may be seen in their organ, the Chicago *New-Church Independent*, where we find the "New Jerusalem" styled the worst "viper" and "harlot" in the Christian world (June 1888). But this hatred does not concern the absurd, fundamental dogmas of the sect, but its trinitarian priesthood (its "bishops," "pastors," and "priests").

The independents in the "New Jerusalem" correspond to the anti-popery criers in the "Old Jerusalem." The only students of Swedenborg, wholly independent of the anthropomorphic dogmas of the sect are the Buddhistic Swedenborgians. These are, however, strictly speaking not mere students of Swedenborg, but persons who, through the study of his writings have been lead to the study and acceptance of Buddhism. Many of them co-operate heartily in the work of the Theosophical Society.

In conclusion: It may be asked, Are all the members of the sect unaware of the patent, dual teaching of Swedenborg—content with looking at him through Mr. Hindmarsh's spectacles? Good reader, no more than all the members of the Church of England are content with looking at the New Testament through the Thirty-Nine Articles of Henry VIII.'s spectacles! The truth is that the foundations of the "New Jerusalem Church" are being sapped by its sceptics, freethinkers, and atheists—clerical and laical! Let us not insult the Brotherhood of Man by denying the presence of some little glimmer of that Ray of the Divine Sun—Reason—in any sect. I know that many members of the so-called "New Church" sigh for light to guide them out of the perplexities of Swedenborg's Christian theology; and to them and to all others I heartily recommend the Theosophical Society and its publications.

THEOSOPHICAL CONCEPTS OF EVOLUTION AND RELIGION.

THERE is a close connection between Evolution and Religion, because Religion is a manifestation of those evolutionary tendencies which are leading mankind, through cycle after cycle, towards that spirituality and perfection of being which we now conceive of and express under the term *God*.

Evolution in its widest signification implies the development, unfolding, or growth of the perceptive faculties or functions, so as to enlarge the consciousness in relation to its environments. In other words, it is the gradual extension of the boundaries of consciousness. It is the expansion of that internal and hidden principle of life which pervades all nature, and which manifests itself on the outward or material plane in an endless variety of progressive forms, from that which we term *dead* matter up to the highly organized, complex, and self-conscious structure of the human body.

Evolution is that universal principle which forbids anything to stand still. There exists in all things a perpetual inherent strain or tendency towards something which is dimly perceived to be possible in the future. That which exists in the concrete must first exist in the abstract. The real is the sequence of the ideal. There must be a possibility for the ideal, otherwise it could not exist. We see this in every department of human activity. The man of genius is he who grasps the ideal with so firm a hold that he can bring it down in some concrete form to the perception of his fellow-men. The ideal is always pressing in upon us. As human beings, we are conscious of the strain in a great variety of ways. On the plane of the senses it exists as *desire*, and leads men on in restless activity, which is never satisfied even in the attainment of its object; for nothing is more characteristic of human ambition than that the moment the goal is actually reached, or the cup of pleasure raised to the lips, the object appears worthless, there is still a further goal to reach, or the cup of pleasure becomes a draught of poison.

Men are driven at last, by reason of the universality of this experience, into fixing their desires and hopes on a higher plane, where they imagine

that the obstacles to their enjoyment of that happiness which they are ever seeking but never finding, will cease to exist; and they turn instinctively to religion for guidance and comfort. But the religious instinct is not merely born of repeated failures to obtain happiness on the material plane. It exists as a *strain* or evolutionary tendency of the higher or spiritual part of our nature, which has its own laws of progression corresponding to those which operate on the physical plane. It is indeed, more strictly speaking, the operation of this *strain* on the higher planes which causes that progression of more and more highly organized forms in the physical world, which is what Science understands by the term Evolution. *Occult* science traces the evolutionary wave through three elemental kingdoms of nature, from thence through the mineral, vegetable, and animal, in succession, until it reaches the human. That which really evolves, the individual *monad*, assumes, time after time, a fresh form or personality, and requires, as the result of its growing consciousness, a more and more perfect organization in which to function. We do not perceive the real man, the Ego, because he exists on a higher plane than that of the physical senses, but we have some conception of this higher principle in that which we term *character*, and we may read the signature of the real man in the structure of the various parts of the body, the formation of the head, the physiognomy, the shape and lines of the hand, etc. A man who has no generosity, for instance, in his character, will be deficient in certain physical developments which correspond to this quality of the soul. Nature works on clear and definite lines, and similar forces at work on the higher planes will produce similar manifestations on the lower. In this way we come to a knowledge of the higher through the lower, in which we see the higher reflected. So long as our consciousness is centred on the lower, we take the reflection for the real. This is what science is doing at the present day. Science deals with the laws which operate on the material plane, and with regard to the law of evolution she has been able to trace a certain progression of species, and more than suspects, though she cannot actually prove, that the higher forms of life have developed in turn through all the lower; but of those higher and subtle forces in nature by reason of which this progression takes places, she knows absolutely nothing.

Science is agnostic in reference to anything that transcends the material plane, and regards consciousness as inherent in our physiological functions, it being the evolution of these functions which brings an increase of consciousness, and this consciousness has reached the highest perfection in man because he has the most highly organized body, and more particularly the best developed brain. This view does not permit of any previous existence for that consciousness which is now centred in any particular human being, neither does it permit of any existence for it outside of the

physical organization, or after the death of the same; unless indeed, we conceive in some sort of way of a spiritual body being hatched out of the physical.

Science may appear superficially to be leading men into Agnosticism and Atheism, but this is only a passing phase. The value of the scientific work of the age is to be found in those broad generalizations and conceptions of the working of natural law, which finds one principle acting alike in both great and small; and when men have grasped firmly the unity, harmony, and solidarity of the physical universe, they have only to carry their conceptions one step forward, to assimilate their knowledge with their intuition, to carry their conceptions of natural law into the spiritual world, to grasp firmly the universal principle of *Love*, and they will find themselves in possession of a religion founded on reason and knowledge; they will find that science has led them up to a far grander *Monotheism* than that which it was the supposed special mission of the Jewish race to proclaim, and of the Messias to complete.

In the meanwhile it would appear inevitable that in the reaction from the intellectual and moral bondage of priestcraft and dogma, men should turn to science for that infallibility which they ever desire, and should lose sight for the time being of the possibilities of their spiritual ideal, in those scientific discoveries and inventions which have revolutionized the conditions of civilization in the present century. There is a danger lest materialism should swallow up all spiritual insight, and men become still further immersed in the illusions of the senses. The individual may pass through this stage in the natural development of his conceptions, and the experience of the individual is repeated on a larger scale in the community, the nation, and the race. But the spiritual forces at work in a man will not allow him to maintain this position long. Sooner or later he must come face to face with his higher self, of whose existence he has hitherto been only dimly conscious. In the far back ages of human history we find that this consciousness took the form of the grossest superstition and idolatry, such as we find prevailing in some races at the present day; but as the Ego accumulates experience in a sequence of lives or incarnations on the physical plane, he is gradually lifted out of superstition by the aid of reason and knowledge, and there comes a time when he has to bring his intellectual faculties to bear upon those religious dogmas which he has hitherto accepted as authoritative and infallible.

If a man is a religionist merely on account of feeling, sentiment, emotion, or fear which he cannot analyse or define, he will belong to that religion which prevails in the community into which he is born; he will be a slave to the religious opinions of the time, and unable to free himself from the bondage of orthodoxy, from the accumulated mass of formula and dogma which overlies the universal truth.

The intellectual phase of the evolutionary process is largely operative in the present age, and is leading men, in the reaction from superstition, into an attempt to determine all questions by the aid of the intellect alone. The present generation is engaged in intellectually examining the credentials of religion; and religion, as represented by the church, has by no means a liking for the process.

Dogmatic religion is not reasonable; it distinctly repudiates the reasoning faculties, and refuses to permit the intellect to exercise its function of discrimination. To the Christian of to-day there is no appeal beyond the Bible, and what he conceives to be the interpretation thereof. The Mahomedan equally swears by his Koran, and so with the sacred books of every other religion. When the time comes, however, in a man's experience for his creed to be confronted by his reason, he finds that those doctrines which he has hitherto regarded as sacred and infallible, are not so regarded by others, and that the authority of his own particular church is only one of a great number of conflicting authorities. This is a sad blow to his faith, and he then endeavours to find some intellectual basis, some unanswerable argument in support of his cherished belief. Many men succeed in doing this, or succeed just up to that point where it is most desirable that knowledge and reason should take the place of authority and dogma. Beyond this point they affirm that it is impossible to go, and that what remains is a matter of divine revelation, and can only be grasped—so far as our present life is concerned—by means of *faith*. On the other hand, a man's *faith* may utterly break down in the effort to discriminate between one belief and another, and as often as not he is driven into atheism and an unreasoning contempt for all religion whatsoever.

Man's experience works in cycles, and after rising to the spiritual plane through the emotions of religion, he may again descend into matter, and working through the intellectual plane, he will reascend to the spiritual, *plus knowledge*. While on the descending arc he loses sight of the spiritual part of his nature, but on the ascending arc this grows brighter and clearer, and becomes self-conscious, as the result of the experience through which the Ego has passed. There are many such cycles in the evolution of the Ego, the real man, and what is true of the individual is true of the race and also of the whole universe. There is only one law operating in both great and small. That which takes place in the individual unit is a reflection of similar processes which are repeated in ever-increasing magnitudes throughout the circle of eternity. The microcosm reflects the macrocosm. As above so below, is the fundamental truth by which we are able to transfer our knowledge to that which is unseen, and grasp those universal principles which must become the basis of our *faith*. There is a law of correspondences which enables us to penetrate deeper

and still deeper into the workings of nature, but we shall never find a break, we shall never find a *spiritual* world where there is no *natural* law, nor a natural world where spirit is not ever present. The triangles are interlaced. Night and day, summer and winter, these are smaller cycles within the larger ones to which they correspond, and which stretch out in an endless succession of Kalpas and Yugas; the days and nights of Brahmâ; the Manvantaras and the Pralayas. The activity of the day is followed by the unconsciousness and sleep of night. So is our life. The sleep of death is followed by a reawakening, and the man takes up his real life-task at the point at which he left off. As the actions of yesterday are related to those of to-day, so are those of our previous incarnation related to the present one, and the present becomes the potentiality of the future.

Occult Science possesses an accurate knowledge of the duration of those cycles through which the human race has to pass in its evolution as a whole, from the lower forms of matter up to that unity with the Divine principle which is its ultimate goal.

In the meantime, with regard to that personality in the physical plane which is all that most people know of *man*, this personality may be the expression of any of the many stages in the evolutionary process. The race, as a whole, progresses, because the individual units progress, but the individual units do not keep pace with each other, for in that case there could be no difference of opinion in the world; for all would be in exactly the same state of consciousness, and would perceive things in the same light. The present personality of the man, therefore, represents merely a passing phase in the history of the real man, in the descent of the spirit into matter, and its reascent to the spiritual plane *plus* self-consciousness. The real man, the Ego, the Divine Ray, must incarnate, must see itself reflected in matter in order to attain to self-consciousness, just as the individual must see his personality reflected in a glass so long as he is unable to step outside of that personality in order to view it.

Until the man has attained to spiritual self-consciousness he will be unable to recognize the illusory and transient nature of that reflection which forms his present personality, and will regard the personality as a real thing, having a separate and isolated existence. Not until the spirit has become fully self-conscious will its evolution on this plane be complete, and the necessity for reincarnation cease to exist. On the physical plane everything is subject to the law of change, there is no permanent state. The personality cannot endure. It fades away with the exhaustion of those forces which produced it, and the spirit sinks into the sleep of death, to reawaken with a new personality, the conditions of which have been determined by the "Karma" of its past incarnation.

In various parts of the world, in different nations and races, we find men in every stage of the evolutionary process, from the savage to the

philosopher, and still higher. You cannot make a Plato or a Newton, a Christ or a Buddha, out of a Fetish worshipper in his present incarnation, but you must grant him the possibility of becoming one in a future age; and meanwhile he finds an expression or reflection of that state of consciousness at which he has arrived in one or other of those concrete forms of superstition or religion in which the universal truth finds a partial expression.

Like the movement of a so-called *fixed* star, so is the evolution of a unit of the human race. A thousand years are scarcely sufficient to determine that it does actually move, and our present conceptions of time and space are utterly inadequate to deal with those magnitudes with which we stand face to face, and which we name eternity. It is well that it is so. It is well that we cannot remember the processes by which we have reached our present stage, nor form an adequate conception of that which awaits us. It is well that the sleep of death should obliterate all memory of our previous incarnation, leaving only the aroma, the essence, as a permanent addition to the character of our real, our higher self. To most people one short life-time appears all too long, too hard, too much fraught with sorrow and suffering to be worth living save for the reward of an eternity of bliss. It is well that religion should speak of Heaven to sustain those whose faith is weak, and it is well that she should hold the terrors of Hell over those who cannot perceive the inherent quality of evil. The personality of man shrinks to naught before the infinity of time and space, but in his essence he is Divine, and if he would rise to a knowledge of his divinity and claim his birthright as a "Son of God," he must learn to live in the Eternal, to participate in that consciousness which knows neither time nor space. The illusions of matter must cease to throw a veil over his spiritual perceptions, and human hopes, fears, and passions no longer subjugate him, and bring his spirit back to earth on the current of unsatisfied desire.

To unite religion and science, spiritual truth and natural law, that is what men require in the present age; and having need of this larger knowledge they shall surely find it. Science is slowly leading men up to that conception of the unity of nature which will enable them ultimately to free themselves altogether from the bondage of superstition, and grasp that universal principle which finds its expression in each and every religion. And when men are prepared for this larger knowledge it will take possession of them and become the spirit of the age; for there are those who, having gone before, have become masters and adepts in the higher wisdom, and are ever ready to impart their knowledge to those who are spiritually prepared to receive it.

It is because the age is to some extent ripe for the reception of this larger knowledge that a portion of it has lately been given to the world

through the medium of the Theosophical Society and its founders. This knowledge constitutes a portion of the ancient Wisdom Religion, or Secret Doctrine, which was never given to the masses in its esoteric form, but which is the basis of every exoteric religion, and is taught in the Bible as in every other sacred book in every nation and tongue. It is purposely wrapped up in allegory and fable, the lives of historical personages being often taken as the narrative basis. The Church cannot interpret the Bible, for she has lost the key, and clings blindly and doggedly to the letter that killeth, while the spirit of knowledge which men seek has to be found elsewhere. Men turn from the narrow conceptions of the Church to that light which science offers. Ofttimes the reaction leads them to accept the dogma of science with as much unreason as they previously showed in clinging to the dogma of religion; but a basis will surely be found which will make religion scientific and science religious. Such a basis is that which Theosophy now offers to the world, and it remains to be seen how far that which Theosophy teaches can meet the wants of the race in its present stage of evolution.

There exists a great tendency, in reference to Theosophical teachings, to regard these as being merely a set of doctrines which are to take the place of existing forms of religion. It is, perhaps, inevitable that this should be so, owing to the limited ideas of the majority of men in reference to the scope, claims, and authority of religion, in the common acceptation of the term, and the persistency with which the human mind clings to *form*, to that which is material and tangible. The result of this is, that Theosophy is looked upon in the light of a competitor by those who wield the power of authority in the various churches and sects, and that even those who are sufficiently impartial to give the subject any consideration, do so in the hope of finding some authoritative doctrines which shall take the place of certain others, respecting which they may have their doubts.

Strictly speaking, Theosophy does not teach any doctrine whatever, but there are certain primary concepts which belong essentially to Theosophy, and without which it could not become the common platform on which men of every race and creed can unite. Theosophy looks upon the human race as a whole; its creed is the Brotherhood of Humanity, and its practice Altruism. A Theosophist may be a Christian or a Jew, a Mahomedan or a Buddhist, or any other shade of opinion whatever in the matter of religion, from various causes connected with that progressive state of his real ego, which we have already sketched out; but he can claim no monopoly of truth, and must grant to his fellow-men an equal right to those opinions and beliefs which they may hold for the time being. That such an universal spirit of toleration may prevail is proved by the success which has attended the efforts of the Theosophical Society, and by the thousands of all shades of opinion who have openly joined the movement.

But still the power of authority holds sway over the majority of human minds, and the *orthodox* of every religion will still continue to regard all other religions, and Theosophy in particular, as a delusion and a snare.

Take, for instance, the Christian religion, with which perhaps the majority of our readers are more familiar than with any other. What does *orthodox* Christianity teach to those who are brought up within its influence? It teaches first and fundamentally that it alone is the one truth concerning God and his dealings with man; that to be outside the Christian Church is to be outside the divine favour; that those who reject the Christian teachings are lost sinners, and that the millions who never heard of Christ, are heathens who must perish under the curse of Adam, unless the teachings of the Bible can be brought to them in time. Now let us consider that in this belief millions of men and women have been brought up without any means of knowing better, and that millions of children are being educated in the same manner. We all know how strong is the effect of early training, and how it clings to a man all through his life, however much he may appear to have broken loose from its restraints. When a man who has lived a careless and worldly life finds himself at last on the brink of the grave, his mind reverts to what little he learnt of religion in his early days, and as a drowning man catches at a straw so will he endeavour to obtain some hope to which he can look in the darkness that is closing round him.

It requires a strong individuality, and a wide view of humanity, to enable a man to lift himself out of the bondage of custom and habit. The narrowness and provincialism of the man who has never left his country village is a standing proverb. He judges everything by the standard that pertains to his own little circle of neighbours and acquaintances. Of the great world outside he may know something by report, but he can have only a very inadequate conception of any state of society other than that in which he lives; and should he chance to go out into the greater world, his provincialism is patent in all his doings and sayings. The man who lives only in one narrow religious circle is just as absurd, just as provincial in his ideas as the countryman who knows nothing of the larger life of the city, where the forces which mould the destinies of the nation are centred, and intensified a thousand-fold, and beat and surge in great waves of human passion and suffering. It is the faculty of living in the larger life of humanity, of grasping the principles which underlie the phenomena, which distinguishes the poet and the artist, the statesman, philosopher, and man of science.

It is only by getting *outside* of a thing that we can view that thing in its due proportion, and assign to it its proper place in relation to the whole. The more we enlarge our consciousness, the smaller becomes the importance of those objects in which it was previously centred. We need to rise

above the influence of human passions, hopes, and fears, before we can view these in their proper light. The man who lives in his religion as the countryman lives in his village, and refuses to believe that there is any comfort or safety outside of it, fails to grasp that larger conception of humanity which is the first principle of Theosophy. He fails to grasp the principles which underlie the phenomena, and which make one man a Christian and another a Buddhist, and all equal in the sight of God.

If we say that this is what every *orthodox* religionist does, we shall say that no orthodox person can be a *Theosophist*, though he may be member of the Theosophical Society. Of course there are all grades and shades of orthodoxy: "orthodoxy is my doxy, heterodoxy is your doxy," said Dr. Johnson. But inasmuch as orthodoxy is exclusive, it cannot recognise the fundamental concept of Theosophy, which makes no distinction between orthodoxy and heterodoxy. You cannot have an orthodox Theosophist, because a man is either a Theosophist or he is not one; he has either stepped outside the line which orthodoxy draws between one belief and another, or else he remains within his own narrow creed.

It is undoubtedly a fact that within the Christian Church there is now a much broader and more enlightened spirit than could have been supposed to exist some fifty or even twenty-five years ago, but if the church gives way once she may give way again. If she abandons doctrines which were previously held to be the very essence and essential of religion, where is the final point, the ground from which she cannot be driven?

With the progress of knowledge, civilization, and science, the conflict which is ever being waged between the new and the old, between established conceptions, hereditary faith, creeds, dogmas, and doctrines—owing much of their power and influence to the very fact of their being established and in possession of the field—is ever changing its ground. Some new generalization, deeper and more comprehensive than any which have preceded it, claims the attention of the conflicting parties, and is raised as a banner round which the fight concentrates. It is most difficult to uproot established ideas of whatever kind, whether in our own mind or that of the community. An established cause has not merely its votaries but its vested interests, it has not merely those who uphold it through force of habit, hereditary conviction, or social convenience, but it has its institutions, its priesthood, and a host of those who are vitally interested, either directly or indirectly, in its maintenance. Hence it arises that any innovation which threatens to overturn the existing order is met by deadly hatred. This is not merely the case as between religion and science. It is exemplified in history in a thousand ways, and we cannot expect that religious institutions should be exempt from the general law. Not merely, however, is religion not exempt, but it is the most striking example that can be found. Religion, dealing as it does with man's highest nature, with

his most powerful instincts, appealing to his inmost heart and conscience, and professing to be his guide and mentor in this world, and his hope of salvation in the next, exercises such a sway over his mind and imagination that an institution such as the Church is far more powerful than any merely secular organization; nor have there ever been wanting men who seized upon this enormous power, and wielded it for their own ambitious purposes. At the time when the church exercised a temporal as well as a spiritual power, she used that power with terrible effect, and wrote upon the page of history a blackened record of fire and blood. The Church of the present day professes to look with abhorrence on the past history of priestcraft, but the spirit of intolerance and persecution still exists, and there are not wanting in the present time examples of terrorism and cruelty exercised in the name of religion.

History presents to us several well-defined points or centres round which the conflict between science and religion has raged at different times, and in which religion has always been worsted. Such, for instance, was the controversy respecting the position of the earth in relation to the solar system, in which Galileo led the way on the part of science. This was the conflict between the Church and astronomy, in which science has been finally and conclusively victorious. Next we have the conflict with geology, and the controversy respecting the age of the earth, in which matter the church still clings to the Mosaic records. Then followed the grand generalization of science contained in the doctrine of the conservation of energy, which struck at the very root of what religion conceived to be necessary for the exercise of the creative and administrative power of a personal God. In the present day it is evolution which appears as a monster, threatening to swallow up all that religion can still cling to in Biblical cosmogony. Evolution strikes at one of the oldest and most deeply rooted notions of Biblical faith: the idea of the creation and fall of man. If this has to be given up, what becomes of the birth and redemption of Christ? What becomes of the inspiration of the Bible, or even its value as an historical record? The ultimate issue is scarcely doubtful, however, and we have only to look back at the storm of controversy which was raised by such books as Lyell's "Geology," Darwin's "Descent of Man," or Chambers' "Vestiges of Creation"; and note with what complacency these and similar books are now regarded, to be convinced that science must win the day. Already the foremost thinkers, the wisest men in the Church, are endeavouring to modify the accepted interpretation of the Bible, in order to bring it into harmony with the overwhelming weight of scientific evidence. Alas for the apologists! they yield the ground inch by inch, but slowly and surely the wave of advancing knowledge is obliterating the little sand-heaps which they raise in the hope of staying the

tide. Science has come to teach much more than an isolated knowledge of matter and its properties. By its inductive methods it has arrived at certain generalizations, at certain conceptions of the operation of universal law, which strike at the very root of the cherished ideas of religion respecting divine interference and revelation. It strikes at the whole record of the Old Testament, so far as that relates in an exoteric form the origin and progress of the race towards divine knowledge, by a series of divine manifestations and interventions. It strikes at the miraculous in the New as well as in the Old Testament. It asserts that the laws of nature never have been, and never will be, broken. It extends to the remotest time, and to the most distant regions of space, the laws and principles which are found to condition us on this earth. It asserts the unity of the Cosmos, the operation of the same laws in both small and great, and the absolute unchangeableness and reliability of these laws. Looking back, it traces the present order to a pre-existing one, and that again to an earlier one, an endless sequence of cause and effect, but through all the self-same laws in operation as those which we find at the present day. Looking forward, the same view presents itself. Time is but a conception of our brain, something inherent in our mental constitution. Nature knows no time. She is the same yesterday, to-day, and for ever. Our little span of life is great in comparison with the life of the lower orders, some of which complete their term in a few moments, yet our longest span is as naught compared with the life of the species, and that, again is but a passing phase—the whole history of our globe but a raindrop falling into the ocean of eternity.

What name shall we give to these conceptions of science? Shall we call them Atheism, Materialism, Agnosticism, or do they admit of Deism or Pantheism? Well, let them be any one or all of these, they exist for the time being as *forms*, representative of various states of knowledge or consciousness of the human mind relative to the universal mind, relative to absolute truth, for absolute truth must include all its manifestations. In the mineral, vegetable, and animal kingdoms, we see that the principle of *life* manifested in thousands of forms, ever ascending the evolutionary scale from what we term *dead* matter to the highly organized and self-conscious animal called *man*. We do not see the transformation from unconscious or *dead* matter to organic structures, nor from the lower forms of these through all the intermediate grades of vegetable and animal up to the human race, for these processes take millions and millions of years, and according to the teachings of occult science are not effected on this globe only. But though the change takes place so slowly as to be imperceptible even to the most extended range of ordinary scientific investigation, yet we may apprehend that all the forms which we now see existing in the various kingdoms of nature are only temporary, partial and progressive manifesta-

tions of the *one life*, of that which underlies the form, and of which the form is an expression for the time being, representing a certain idea or state of consciousness.

In the same way with those higher aspects of consciousness which are manifested in the human mind. In no two minds does consciousness exist in absolutely the same degree, any more than two leaves of a tree are exactly alike. Collectively we are able to say that the leaves belong to the same tree or species, and also that a man belongs to a certain class, religion, or school of thought, each of which represents collectively a well-defined idea, or state of consciousness, relatively to that absolute principle or truth which each partially expresses.

Men are ever trying to reach this principle, it is the evolutionary power which prevents them from standing still, and from the time being, because they cannot estimate the forward movement, they fondly imagine that they have found it in some one or other of the *forms* or *systems* of religion or philosophy.

But the absolute truth must include every religion, every philosophy, and must show the connection and necessity of each. The man, therefore, who only recognises the reflection of truth in one religion, one philosophy, or one school of thought, by whatever *ism* it may be called, is still under the veil of *maya*, has still to learn that the same principle which manifests itself in the outward world in thousands of forms and species, in shapes of loveliest beauty as well as in deadly and hideous forms, manifests itself also in the human soul in corresponding and ever-varying phenomena.

Man is ever collecting from the elements of Nature and building around himself a concrete structure in which to centre his consciousness, until at last he loses sight altogether of the larger possibilities and nature of his real self, and takes that to be the only real which he has in pain and sorrow succeeded in centring around his personality. We find this illustrated in every phase of his existence, from the larger cycle of the descent of the spirit into matter during the Manvantara, to those smaller cycles which constitute each successive earth-life of the Ego. On the morning of each day, after the sleep and unconsciousness of night, the man awakes, and *necessity* compels him to take up his task at the point at which he left it yesterday. So after the sleep of death, *Karma* becomes active, and the Ego begins to construct a physical body in which it may function and manifest in that *form* which corresponds to its real character or state of consciousness. The child is spiritual, pure, innocent, free ; lives half in heaven and half on earth, for the spirit is not yet wholly centred in the physical organization. We watch the growth from childhood to manhood : what becomes of the innocence, the purity, the spirituality ? how often do we mourn the loss of these ! The veil of the illusion of the senses is complete : the child becomes a man, and loses sight altogether of his higher

self, his spiritual nature, or retains it only as a vague aspiration which finds an expression in religious emotion. He commences on a still lower plane, the same process of accretion, accumulation and self-centralization which brought him to earth, and spends his energies, his divine powers, in the gratification of the senses, or the acquisition of wealth, fame, or power; calling these *his own*, and centring in them his whole life and consciousness. Truly did Christ say that a rich man should hardly enter the kingdom of heaven, and that to do so we must become as little children.

It is not that either wealth or fame are in themselves evil, but simply the desire for them which leads men to expend their life forces on that which is illusory and transitory, and which blinds them to the higher possibilities of their nature, and hinders the development of the real, the divine man.

Science endeavours to connect all the phenomena of the universe in one harmonious whole, and to show the inter-dependence and co-relation of every part, and though she has only succeeded in doing this to a very limited extent on the physical plane merely, yet it is fundamental with her that not one atom exists except as an integral and necessary part of the whole, and not one form of life is manifested apart from that universal principle which is active in everything that lives and moves and has its being.

And now what is required is that this principle of unity shall be extended so as to embrace the higher psychical and spiritual aspects of our nature, so as to embrace that inner consciousness of our relation to a higher and unseen world which men in all ages have sought to express in a thousand different ways. What is required is a knowledge of the co-relation of the physical with the spiritual, a bold step forward from matter to spirit, from the seen to the unseen, from the known to the unknown.

Religion is a witness in each individual heart to the possibilities and reality of the unseen universe, and just as men's conceptions of the material world have varied from age to age, and assumed now one form, now another, so have his conceptions of the world of spirit varied and found expression in numberless forms of worship and superstition.

But religion has hitherto drawn a sharp line of demarcation between the natural and the supernatural, between the material and the spiritual. With regard to the spiritual she claims a supernatural revelation, and in so far as each and every religion lays claim in a special sense to such a revelation, there must exist an antagonism between one religion and another in their lower, outward, or exoteric aspect. But that no line of demarcation really exists, such as religion claims, is readily apprehended when we see how science is ever pushing this imaginary line further and further back, is ever carrying *natural* law further and further into those

shadowy realms to which the mind of man relegates those personal activities with which he invests his conceptions of a Deity. Darkness and ignorance co-exist with superstition and fear; knowledge and light bring truth and love.

Does God retreat as science advances, or is he the same yesterday, to-day, and for ever? To what region can we now relegate those personal activities of the Deity, those *miracles* with which the Old and New Testaments are crammed? If these are to stand in their literal, external, and narrative form, it rests with those who uphold them, with the church, to bring them into harmony with what we now know respecting the operation of natural laws. But if the first chapter of Genesis, and the Mosaic record of the dealings of Jehovah with his chosen people are to be considered as myths, allegories and fables, what becomes of the connection between the Old and the New Testaments? If the foundations are taken away, what becomes of the superstructure?

Although the church as a body still clings to the text of the Bible, there are those in her ranks who perceive the hopelessness of doing so, and who endeavour to meet the enlightment and science of the age by a corresponding advance. Within the Church, as well as outside of it, the old beliefs are crumbling to dust before the advancing tide of knowledge, which is slowly, but surely, pushing the supernatural further and further back.

And now men no longer believe in the *super*-natural at all, and they reject all and every religion that is based upon supernatural claims. And yet—strange paradox—while supernatural religion is losing its hold on men's minds, supernatural science—if we may use such a term for the time being—is taking possession of the field. While men are casting off the marvellous on which they have hitherto based their conceptions of Deity, there is opening up before them a still more marvellous region, and phenomena which for the time being appear to be nothing more or less than miraculous in the very largest sense of that term. The literature of the day terms with the "occult." Spiritualism has its thousands of adherents who can testify to the reality of certain phenomena which are not produced by any known physical means. Science, for the time being, denies these manifeststions *en masse*, for science is as dogmatic in her way as religion, but even science is now compelled to investigate them, and to testify to the reality of phenomena which she formerly denied. Mesmerism has been dubbed by another name, because science would not acknowledge Mesmer and his teachings, and so now it is called "hypnotism," and under this name has been subject to ample scientific demonstration. Thought-reading and clairvoyance have been attested by a learned and scientific body such as the Society for Psychical Research. Even ghosts, which have hitherto been considered

essentially supernatural, are receiving scientific attention, while works on alchemy, astrology, and palmistry abound.

Truly the supernatural is ever pressing in upon us, and if we drive it back in one direction, it takes us by a flank movement. But supernaturalism is not necessarily superstition. Superstition implies ignorance and a dread of those powers of which we are ignorant. But now we must drop the term *supernatural*, for the supernatural is no longer a superstition, it is becoming a science.

Those who are acquainted with the teachings of the *Esoteric Doctrine* respecting the evolutionary cycles of the various races, will recognize how this state of things is being brought about in the present age. Man having passed the turning point, the lowest part of the cycle, and being now on the ascending arc, his whole being is becoming more spiritualized, and he is developing additional faculties which enable him to cognise certain things which are beyond the reach of the mere physical functions. But it is no longer with superstitious awe that he will regard the unknown region he is about to enter. With a knowledge of the unbroken sequence of cause and effect on the physical plane, and a reliance on the order and unity of natural law, he will be able to carry his knowledge and conceptions a stage further, and grasp the reality of the higher planes of existence which are not cognizable with the physical faculties, but which nevertheless are objective and real to those faculties (as yet but little known to the majority of men) which correspond with and find their expression on the higher planes. There is no sudden jump from the natural to the supernatural, from the sensuous to the supersensuous, from the physical to the spiritual. The spiritual world is not that which we enter at death: it is here, now, ever present, ever becoming; and if we are not cognizant of it, that is because our spiritual faculties are not developed, because we have no spiritual self-consciousness. Our consciousness is centred in our physical organs, and *matter* on the physical plane appears the only real.

There is no arbitrary line between time and eternity, between past, present, or future; neither is there any line of demarcation between the material and the spiritual. The aspects, laws, conditions, and phenomena of the one are the expression of similar laws conditioning the other.

Men are putting aside superstitious religion based upon supernaturalism. They are putting aside the Bible as a collection of fables and myths no longer tenable, and the question is whether in doing so they are making a progressive or a retrogressive step. It would appear that at first the step must be retrogressive; it is a smaller cycle within a larger one, and commences with a descending arc. The reaction from superstition leads to materialism, but this is only temporary.

And now, when men are demanding a larger knowledge and a deeper spiritual insight, there is discovered to them a possibility and source of

knowledge and wisdom far surpassing their largest expectations. This knowledge is only new in the sense that it is now given to the world afresh and in a new form. In reality, it is as old as the hills, for it is the ancient "Secret Doctrine," or "Wisdom Religion," which has been the inheritance of the spiritual adepts and initiates in all ages. It does not supersede, but it gives a new meaning to old beliefs. It does not put aside the sacred books, but it is the true key and commentary to them, for it gives the real meaning of that which they express in allegory and fable.

From the first chapter of Genesis to the last chapter of Revelation, we may read the Bible without this key, and it will claim our superstitious reverence, and belief in its superhuman origin, or be rejected in the light of modern science and criticism. But when once we have apprehended that the Bible was written by men who *knew*, that it is a book of symbolism and not of history, that it contains the same teachings as the sacred books of other nations and races, only wrapped up in a different allegory; there no longer exists for us the necessity of regarding it either with superstitious reverence, or with incredulity; but it becomes to us a storehouse of knowledge which we may verify in a thousand ways, without waiting for an entry into the spirit-world through the gates of death.

It is no loss to cast away the supernaturalism of the Bible if we gain thereby that deeper knowledge which it contains, but which was never given to the world save in allegorical form, having generally, however, some slight historical basis. Is it any loss when we discover the true value and meaning of the fairy tales and romances which delighted our childhood? And if any ask why this knowledge should be so wrapped up that the real nature of it cannot be recognized without the key which the *Secret Doctrine* supplies, the answer is the same as that which we should give in reference to the fables which delight the childish mind. There are some things we cannot tell to a child in their plain meaning, and others which, if we did tell, he would not understand. The knowledge is there for him to possess in due time, but he must grow up to it, and must reach out to it with his own developed powers and will. Ah! but it is just here that we fail most to realise our position, to realise that we are but as the child to the man that will be. With a view of humanity extending over only a few thousand years at most, and of the individual confined to one brief life-time, how can it be otherwise? The *belief* that they will live again on this earth is too heavy a burden for most people; and did they really *know* it, they would be utterly crushed. How few there are who even truly realise for one moment that some day they must *die*. It is always *some day* with them, and even that *preparation* for death which they superstitiously believe to be necessary, is put off till the last moment. Then the priest is called in to do that which the man should have been doing for himself all his life-time. Truly did Christ say to his disciples, "I have many things to say unto

you, but ye cannot bear them now." The Bible was written for men who were even more childish than we are, and if we think now that we have a claim to be told in somewhat plainer language what its real meaning is, well, —the key is now offered to the world. How many of those who should be most anxious for it will accept it? We are told that there are seven keys to unlock the sacred treasures, and that each key must be turned seven times; how many in this generation will raise their hand to the lock, and turn the first key once? Perhaps they will rather examine the key as a curious *forgery*, and even deny that there is any use for it at all.

Just as a deeper knowledge awaits the child when he shall have grown up to that stage where it is possible for him to lay hold of it, so does a deeper knowledge await the human race and the individual when they shall have reached that stage of evolution, that state of consciousness, which makes it possible for them to apprehend it. Then let the key be offered to them, and instinctively they know the use of it. Behold! the truth stands revealed to the inner man, where previously only the form was perceived on the outer plane.

But there is no finality. Deeper and deeper shall we penetrate, but the infinite is ever before us. Those who have gone the furthest realise this the best. There is always an ideal *beyond*. Our greatest geniuses, poets, painters, philosophers, are those who know best that they have but touched the border land of that in which they excel far beyond all their fellows. And if this be true, where is that finality, that arbitrary line which every religion draws, and refuses to believe that others have the right or the power to step over it except to their own destruction? Every religion draws the line in a different place, and this fact alone should be sufficient to convince us that there is no one true religion, but that each represents a certain stage in the evolutionary cycle, and that even the highest and best, whichever that may be, must necessarily be only a partial revelation; while the highest and most exalted conceptions of a Deity must not merely fall far short of the actual truth, but be subject to the same kind of change that takes place in the relationship of the child to his father, when the child becomes a man, and no longer regards the father as the highest embodiment of wisdom, knowledge and authority.

Many a child has asked "Who made us"? and when he is told that it was God, he asks, "Who made God?" It is not merely one veil—that of the flesh—which hides from us the source of our being. There is not one inner man merely, but many. Physical man is the outermost shell which has to be periodically cast off and periodically renewed, until the next inner man has developed sufficiently to live and act consciously without it. The faculties of this next inner man are beginning to be understood in this generation, and the possibility of exercising them on a plane which is just once removed from that of our physical senses is becoming a matter

of *scientific* knowledge. But it is not here that we shall find those lines by which religion seeks to limit the illimitable, or those personal attributes with which she endeavours to invest the Deity.

"As in Adam all die, even so in Christ shall all be made alive again." Yea, truly; only then we must know who Adam and Christ really represent. The one is not the first man who was *created* some 6,000 years ago; neither is the other that which the Church conceives at the present time. Let those who wish to know use the key.

If men are unconscious of the possibility, existence, or necessity, of a deeper knowledge of the Bible than they now possess, they will reject the key that is offered to them, simply because they cannot recognise that it is a key, or that there is anything to open. The material world of sense, form, and colour is the most real thing to us; we cannot conceive of any other aspect of those things with which we are so familiar, and to a knowledge of the real essence of which this very familiarity is the greatest impediment. And yet, one step forward in the development of our faculties, and our conceptions of *matter* become totally altered; for matter is no longer solid and tangible; it is no longer that by which we are conditioned. It does not cease to exist, but our previous conceptions of it are found to be merely the illusions of the senses, the necessary result of a certain state of our consciousness. How reluctant men are to lose their hold of the solid and tangible, and how eagerly they cling to life on the physical plane! And so it is also with the forms in which they clothe their conceptions of the spiritual activities of the universe.

In their lowest aspect they are grossly material. We send missionaries to the poor heathen to show them a better way, a more spiritual light. Are there no missionaries required for *Christian* England? Are not men asking on every side for more light, more knowledge, more truth than the church can give them? When they ask for bread, does not the church offer a stone? Is not the complaint everywhere heard that the church is losing its hold upon the masses, while those who lead the way in literature, science, or art, for the most part unhesitatingly reject her teachings? It is not that the Gospel of Christ has ceased to be a power unto salvation for thousands of souls. Far be it from us to say that the church has no message for poor, ignorant, sinful man; only let her not conceive that those forms in which she wraps up the truth, and in which she now presents it to the world, have any finality, solidity, or permanence. Her own history during the present century will negative this view. We hear something of *advanced* views of Christianity in the church, but even the most *advanced* conceptions may be found in a new light to be as illusory as are our present conceptions of the constitution of *matter*, as it exists in relation to our physical senses.

If we wish to convey some idea to the mind of a child, or an ignorant

person, we must bring the idea down to the level of his intellectual powers. and present it to him in some suitable form. The human race, as a whole, are but children in spiritual knowledge and power, but there are those who have advanced far beyond the limits which it is possible for us even to imagine, and who from time to time have given to the world in such manner as it was possible to do so, that higher knowledge which they have acquired. They are the "Elder Brothers" of the race.

And now in the present century they have given us a key that we may unlock some of those treasures, some of those deeper mysteries of our being which have become thickly encrusted with the ecclesiastical accumulations of centuries, and were in danger of becoming even further removed from our consciousness in an age of materialism and scepticism.

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INTER-RELATION OF SUPERNATURAL PHENOMENA.

By J. BRODIE INNES.

The Ethics of Theosophy.

By Miss KATE HILLARD.

London:
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1889.

PREFATORY NOTES.

The following paper was read last Autumn before a mixed gathering of artists and literary and scientific men, all of considerable culture, but very few of whom had even an elementary knowledge of Occultism. The writer laboured, therefore, under the disadvantage of being unable to use the most ordinary technical terms familiar to Theosophists and Occultists, and was compelled to endeavour, with very poor success as he feels, to translate them into words familiar to his audience. He believes, however, that the paper served its purpose in bringing home some of the elementary doctrines of Occult Science to minds to which before it had been a dead letter, and rousing them to further thought and inquiry. He hopes that the present publication of his paper may extend this influence more widely.

THE INTER-RELATION OF SUPERNATURAL PHENOMENA.

To speak seriously on such a subject as this requires in these days a certain amount of courage, for by common consent only two ways of treating it have been admissible—either the humorous, in which funny stories of what are called superstitious fancies are dressed up for the amusement of an audience; or the scientific, in which those persons who are so benighted as not positively to deny the existence of phenomena which transcend science are treated as a species of mild and harmless lunatics, and their so-called delusions or hallucinations are scientifically traced out to an origin in diseased brains or nerves, excited by solar myths, or some kindred matter. In neither of these ways do I intend to approach the subject. Indeed, I am almost at a loss to define what is supernatural—the boundary between it and the natural is so slight and shadowy. On a hot and hazy summer's afternoon look across the shimmer of the sea; the eye at one moment is on the waves breaking at our feet, the next it is scanning the soft grey clouds overhead; but it fails to define the horizon veiled in the soft mist wreaths. Nay! further still. The old town at Bologna stands firmly rooted on the rock—immovable through the centuries: yet, to the dreaming eye of Dante, it seemed to catch a rhythmic motion from the drifting clouds. Thus the mental eye, scanning the phenomena presented to it, fails sometimes to distinguish those bearing the imprimatur of Science as being *real*, from those which Science with lofty scorn pronounces to be beyond its ken, and either imposture or delusion. Nay, sometimes even a well-known phenomenon, with all its scientific explanation, and the testimony of many professors to its reality, may seem to show faintly the reflex of some forces and some inner meanings, whereof Science herself is ignorant.

Meanwhile, as the materialistic spirit of to-day claims Science as an infallible guide, it may be well to note how easy it is to reach a point where Science leaves us utterly bogged and floundering. Take such a simple object as a drop of water, or a dried pea. Magnify it to the size of the earth—we see that it consists of an agglomeration of ultimate atoms, each about the size of a cricket-ball. In the late Professor Clifford's lectures

you may learn much as to their shape and qualities, and their incessant vibratory motion—but one important fact is that our cricket-balls are *not in contact*, are in fact separated from each other by more than their diameters. What holds them in place? Science, with considerable hesitation, says, "the attraction of cohesion." This is a learned confession of ignorance, and pure nonsense besides; for, in the first place, the atoms not being in contact do not cohere; secondly, if you split the pea, no power on earth will make the two halves cohere. Science leaves us floundering in a morass, but without the aid of Science we know that there must be a force acting on the atoms, and that the area of operation of the force is precisely within the configuration of the dried pea, for if you add one other atom to its circumference it will not cohere. Now, we propound a problem to Science—is it possible to take away the material atoms without destroying the force which holds them together, just as the bar of the horse-shoe magnet may be taken away, but the attractive force of the magnet remain undiminished? Until Science can give us something more definite than the vague expression, "attraction of cohesion," it is illogical to deny such a possibility, merely because Science as yet cannot see how it is to be accomplished. Meanwhile, for the present I will leave this stone where I have thrown it—merely suggesting that a solution of this problem would render very simple the performance of many apparent marvels, such as the appearance and disappearance of material objects, etc.

Mathematicians are familiar with another explanation of the same and kindred phenomena, such as are commonly produced by the Hindoo jugglers, and by a certain class of mediums among ourselves, based on the geometry of the 4th Dimension, which has been well treated upon lately under the title of Transcendental Physics. But, of a truth, such phenomena are so very little beyond the ordinary sphere of material science that they scarce deserve the name of Supernatural.

But since it is in the name of Science that all the flouts and sneers are levelled at what men please to call superstition, we may well pause a moment to ask how we know anything. By the medium of our senses, is the ready answer. Translated, that means that certain rhythmic thrills pass through certain nerves—optic, auditory, or other, producing some effect on nerve ganglia, which some unknown power within us is capable of translating into indications from without. We say we see a tree, but all we really know is that certain vibrations have thrilled the nerves of the retina. We say we hear a song, but all we know is that a vibratory motion of the air or something else has excited a vibration of the nerves of the tympanum. The message which these vibrations convey is caused by something without, a tree for instance, or a singer, and is interpreted by some intelligence within, whose nature and powers are beyond the ken of Science. But one naturally asks: are there not other nerves in the body

which thrill sometimes, and may not their vibrations be also messages from without which we might interpret if we would? What about the great epigastric nerve centre and its strange pulsations? Here we are just on the confines of Science, where her limits are very vaguely defined, for Science tells us of blind people who have been able to distinguish the colour of objects laid on the pit of the stomach, and similar stories.

That effects could be produced on man from external causes through these nerves must have been well known to the ancient Greeks when they called the seat of the emotions "σπλάγχνοι," or *bowels*, as it is rendered in the Authorised Version. Do we not, in fact, often get impressions otherwise than through our five senses? Whence come the lovely forms that haunt the dreams of artist and poet? Memory and fancy! says the materialist philosopher. I should like some wise man to explain to me what memory is. A worthy doctor, professor of physiology I believe, or some such thing, once told me that when a strongly-marked series of vibrations had once thrilled the nerves there was a constant tendency to reproduce the same series, forming a faint mental image of the original cause. But consider one moment. Supposing you play the same tune on a violin ten thousand times, will the strings have any tendency to reproduce those vibrations rather than others? Clearly it must lie far deeper than this. On the other hand, consider this view of it. You go out on a starry night, and look at Sirius, or some other of the distant sparkling orbs; astronomy tells you that the light which now strikes your eye left that star many thousand years ago, that for all we can tell the star itself may have been extinguished before the Christian era. But think again what that involves; if the inhabitants of Sirius have eyes or telescopes keen enough (and who shall say they have not?), they may be now looking upon the earth of the pyramid builders, while at the same moment the dwellers on some nearer star may behold the world of Julius Cæsar or of William the Conqueror. Thus, too, in individual existences the image of every deed we have ever done, the sound of every word we have ever spoken, are somewhere indelibly impressed on that strange subtle ether which permeates all space, which conveys the star-beam to us, and which records and permanently treasures up our deeds, our words, nay, it may be our very thoughts. Is it then a very wild hypothesis that the intelligence within us which can translate the thrills of the optic nerve into the glow of a summer landscape or the lineaments of a lovely face may be able also to translate thrills sent from these distant images on the ether through some nerves as yet unexplored, and to produce therefrom the images of scenes long past in what we term memory, and that artist and poet may be sensitive enough to catch and re-combine these shadowy indications, and thus to re-create them for us in poem or picture?

We are not all artists and poets, and herein lies a very special truth

viz., that the sense enabling us to perceive these strange and subtle indications is faint or perhaps absent in many persons; others there are, again, who are abnormally sensitive, and to these the existence of what we may call a sixth sense is as plain and undeniable as the existence of any of the ordinary five. But with those who have it not it is useless to reason. Consider one moment. Suppose a blind man should deny that anyone can see—how would you go about to convince him? You tell him you can see; he retorts that it is hallucination, the product of your own disordered fancy. You give proof by telling him of a tree a mile off, and then leading him up to touch it. He says it is imposture or coincidence. So do Materialists argue if you tell them you have a sixth sense. But let the Materialist go alone in the dark and silent night, when no message reaches the soul through any of the five senses, in the gloom of some ghostly old house. Often and often have I noticed the most determined of Materialists become so conscious of strange unseen presences as not to dare to look behind, but to take a candle to the looking-glass to see if anyone were behind them. Fancy! Superstition! they will say in broad daylight; but in the night, when the enforced closing of some senses renders others specially acute, *they know better*. They know, though, as a rule, they dare not admit it even to themselves, that the creeping fear, the cold shiver, the consciousness of a presence, are caused by a presence actually there, and dimly perceived by the sixth sense. The proverb says, "Among the blind the one-eyed is king," but it is not so in the world. Among the blind the one-eyed is flouted and sneered at, till he would fain close his eye, or, at all events, pretend to be as blind as the rest, and to guide himself only by touch, for the sake of peace.

Whether the impression conveyed by senses, other than the ordinary five, ever physically affects the ordinary nerves of sense it is almost impossible to tell. The senses are so interlocked and intertwined that if by any means we know of a thing we *almost* see it—that is to say, the retina nerves thrill sympathetically because an impression has been produced on some other set of nerves. Hence, the Banshee wails around the house of death. The gifted seer beholds the winding-sheet around the form of the dying. But does any physical thrill vibrate through optic or auditory nerves, or does the approach of death, known through other senses by some strange sympathy of nerve, reveal itself in these familiar forms? We cannot tell. Look over a landscape when the sun is behind a cloud—all seems dull and grey: but let the cloud roll away, and though no single leaf or blade of grass has changed in position, colour, or texture, yet to the artist's eye a thousand glittering hues of yellow, gold, and orange bring the glad tidings that the sun is shining.

Can we know anything about these presences, so dimly perceptible even to the most sensitive? Clearly the knowledge, if by any means it is

to be had, would be as valuable as all knowledge is and must be, but the attainment of that knowledge lies hidden deep in the very mystery of life, where science is more hopelessly befogged than in its pursuit of material atoms. Take this one thought—how does a living man move? He wishes his hand thrust out—it goes; he wants it drawn back again—it comes. But how? Science tells us something. The nerves control the circulation; nerve and blood-vessel together draw up or relax a complex series of perfectly-arranged muscles. At will, a discharge of some force akin to magnetism traverses the nerves, and the limb moves; the force will affect a galvanometer whose needles are set on the nerve—so then there is some force which some philosophers have called animal magnetism, entirely under the control of the will, and permeating the whole body.

Withdraw that controlling will and living magnetism altogether, and the man is dead; but the animal life of the particles composing his body still remains, only their connection into one individual whole is severed and disintegrated into various other forms of life—worms at first, it may be—then into the lush grasses and rank weeds of the churchyard. But while the magnetism and its controlling will remain, the man can act and think as a living individual; his thoughts, though no single muscle should move, will cause currents of that magnetism to pass through the nerves of the brain; and therefore I said a while since that our very thoughts perchance remain indelibly impressed on the universal permeating ether, for this ether carries magnetic thrills as well as rays of light (if, indeed, the two are not the same). Now, since man's will by magnetic currents can control his own body, can he not exert its influence beyond? Whoever has seen *bonâ fide* experiments in thought-reading can scarcely doubt this. Or to take a more familiar instance still; do we not all know how quickly, by some strange sympathy, without even a word or look, women and children, who are always ultra-sensitive, will divine our changes of mood. Surely there is no need to look out for other explanation of these phenomena than the simple one. Man's will can control certain magnetic currents which move his own limbs. These currents, to a certain extent, can act beyond his own body, and their effect be perceived by others. The stronger the power of concentration of the man, the more fully will he control the magnetic currents; the greater the sensitiveness of nerves, the more clearly will their effect be felt. Carry this a little further, and you have the phenomena of thought-transference, or telepathy, which even the most bigotted Materialists now find it impossible to deny. A little further still, and all the phenomena of Mesmerism come within the scope of the principle.

The strong power of concentrating all the will and faculties on a single object, coupled with a sensitive recipient, enables the mesmerist to impress the images of his own brain on the brain and nerves of his subject, and to

dictate actions accordingly. Those who are curious as to the extent to which this may be carried should study the records of recent experiments by Dr. Charcot and others in Paris. The most lucid translation of this principle into ordinary language would seem to be that the action of a powerful will actually creates magnetic images which may be perceived by sensitive subjects, and which nearly every living man or woman is capable of perceiving if they only strive to develop, instead of closing, these extra gates of knowledge, which everyone has, consciously or unconsciously, within them. These magnetic images are created whenever there is strong concentration of thought and will. They do not need the actual formed wish or intent to create and impress them on another mind. Thus when any great crime is committed, and human passions are strongly stirred, it is not wholly an extravagant idea that vivid magnetic images may be generated from the sternly-concentrated wills and fierce impulses brought into play; and these may, and we know they often do, produce vague uneasy feelings in the minds of many persons who stay long near the scene; and it is not wholly extravagant to assume that to exceptionally-sensitive nerves these indications may be clearer and more distinct, till in some cases the history of the crime itself may be plainly read.

It must always be borne in mind that the images so formed are in themselves far more vague and faint than those which impress the ordinary five senses, and therefore we naturally expect to find them only where the conditions are most favourable. In a populous city, for instance, the number of constantly-acting human wills and the constant magnetic currents generated thereby, would tend to neutralize and destroy any individual magnetic image, but in the sudden and otherwise unaccountable waves of popular excitement and feeling, political or religious or otherwise, we may see an obvious effect of the same cause.

But in solitary places, where there is little of magnetism of any kind generated, a strong vivid image of the kind I have mentioned is likely to be persistent and definite. Climatic influences, too, have something to do with it. In low-lying damp localities magnetic currents are more easily generated and more persistent, and the magnetic images less likely to be rapidly dispersed. Now, all the experience of mankind in all ages shows that these probable conditions are actually fulfilled. Where is it that we hear of the most vivid ghost stories?—notoriously in lonely, damp and dismal places—rarely in cities: so rarely, indeed, that whenever a ghost story of a London house is told to us, we at once conclude that it must relate to some crime of far more than ordinary atrocity. With regard to every tale of spectral appearance, we naturally expect some story of crime or sudden death, or something wherein human thoughts and passions have been strongly moved as a reason for the restlessness of the perturbed spirit—our instincts are right, or rather I should say, we—ordinary men

and women, that is—vaguely and dimly perceive facts and phenomena which are no less *real* because our power of perceiving them is weak and faint. But here a caution is needed—our ordinary senses are liable to be deceived, and we sometimes see things which are not there, or see falsely; that is to say, the message from without transmitted through the nerves to the inner consciousness becomes blurred or distorted in transmission through the imperfection of the instrument, and if this is the case with the ordinary and well-exercised five senses, much more is it likely to be the case with that faint and undeveloped perception which I have ventured to call a sixth sense, though I might, with more justice, say a whole bundle of extra and as yet unclassified senses. But though we grant these senses may be deceived, are we, therefore, on that account to reject altogether the information we derive therefrom?

As reasonable would it be, after a visit to a clever conjurer, to resolve henceforth that, because our eyes had been deceived, we would for the rest of our lives keep them tight shut; the wise man, on finding his senses deceived, strives to train them to greater acuteness and accuracy, and thus, perhaps, from a mere feeling of vague uneasiness, we may attain to a distinct perception of these external influences, which I have called magnetic images, and a clear translation of their meaning.

An obvious objection may be raised here, that a magnetic current is not a magnetic image; but look for one moment at so common an object as a drum-head, capable, we will say, of giving one definite sound in response to a blow from the drum-stick, capable of marking time for men to march by, and rousing certain feelings by the rhythmic succession of its beats, and capable of nothing more. Nay! but let us simply modify our drum-head to the membrane of the phonograph, and, lo! it talks to us with the very tone and accent of a friend who, perchance, is dead; the image of voice, and the thought which animated the words are there, though physically there is nothing but the pulsation of air waves stirred by a reverberating drum-head. If then the strong thought, the vehemently-stirred passions of men, can produce these magnetic images with sufficient force to be impressed on other men's consciousness, what of the magnetism which was the man's own, part of his own self, the magnetism whereby he lived and moved, which was the connection between his will and his physical nature? The man dies—the will ceases to operate—the magnetic currents no longer pass through the nerves—but is that magnetic image at once disintegrated and dispersed?

Before we could assert this we should require much more complete knowledge of its nature than we have at present, or apparently are likely to derive from the line of investigation which our scientists adopt. But assume (and it is not a very preposterous assumption) that this magnetic image remains, or at all events disintegrates very slowly, and we have

a reasonable explanation of many ghostly phenomena which otherwise must remain a mystery. Thus, in case of sudden death the magnetic image would be strong and complete, and would disintegrate slowly. In the case of the aged and feeble who die of old age, the magnetic force is nearly drained before the time of death. Then these magnetic currents naturally pass and circle in and out among material objects, and thus the houses where men lived, and where perchance the images, projected by their own thoughts in life are most prominently present, are most likely to catch and retain their own magnetic images when dead. So, too, only a few will be sufficiently sensitive to perceive them. Even among the most ordinary and unsensitive of ourselves we notice many varieties of susceptibility, especially to magnetic influences.

Some persons know without fail of an approaching thunderstorm, others hardly know, except by the physical evidence of thunder and lightning that a storm is going on at all. So it is with these fleeting magnetic shells, ghosts as we call them ; some are conscious of their presence, some are not. Some might be conscious, but dare not allow themselves to perceive all that they could; and some, the extra sensitive—the seers—can perceive these shadowy presences as clearly as any physical presence, can tell their nature and whence they come, can hold communion with them as with living bodies.

This brings me to a phase of the subject which is most probably in the minds of most of my readers already, and about which, sooner or later, everyone is sure to enquire, viz., the so-called Spirit-mediums; and this again is a branch of a much wider subject, viz., how far man can control these magnetic images. It would seem plain and indisputable that if man can so far regulate the magnetic currents of his own body as to force his own images on the consciousness of another, by the same means he can control the various images—ghosts, spectres, call them what you will, that are constantly all round us—by a strong direction of his own magnetic force he can oblige the images around to move as he directs, and even to give information ; or, perhaps I should more accurately say, impress some part of their own individuality on his own consciousness. Such power, however, is very rare, involving, as it does, extreme concentration of will with extreme sensitiveness of nerve ; therefore, we more commonly find the force exercised by a powerful and concentrated will to throw the images on the consciousness of another naturally sensitive, and rendered artificially more so by hypnotism ; and thus we get clairvoyance and its attendant phenomena. What to say of the ordinary spiritualist *séance* I hardly know. Occasionally phenomena take place, genuine enough, if of a low and uninteresting order ; very often there is a large amount of imposture, and vulgar and clumsily-performed conjuring tricks. I believe the common life-history of a medium is that he commences as a sensitive by nature; being

conscious himself of perceiving strange and weird things, which he usually utterly misinterprets, he endeavours, with partial success, to make others perceive them also, and to make a living thereby. Gradually, as is natural under such conditions, his powers wane, and the temptation to supply by imposture what can no longer be honestly produced becomes irresistible. The late Mr. Lawrence Oliphant's romance of "Masollam," if somewhat overstrained in parts, illustrates such a descent.

I should advise no one really desirous of investigating the subject to have recourse to the professional medium, or to have anything to do with the guinea *séance;* there are are plenty of honest inquirers in London, working patiently at the subject, and very willing to give help to anyone who really desires to know.

Another question is, whether it is desirable, and here the inquirer will do well to pause. Most people have read Bulwer's magnificent "Zanoni," and to them I would say, "Ponder well the story of the 'Dweller on the Threshold.'" This no fiction, but a reality. It is open to anyone to increase his susceptibility, to develop his perception till what is called the world of spirits becomes an objective reality to him; but are you prepared for what you may see? At all events, test it; let your present perceptive powers, dim as they may be, have the fullest chance. Go in the still and silent night alone to some house where the memory of a crime or ghostly traditions point to the probability of some eery visitant—let eye and ear be on the alert for any indication—while the wind moans through the dark trees without, and the wainscot creaks and moves, and flickering gleams of moonlight make weird patches on worm-eaten floors. Then, after an hour or two of watching, ask yourself seriously—*dare you*, then, at that moment, meet a visitor from the world of souls? Probably to no other human soul in the world would you confess your feelings, nor need you do so—but if you feel any shrinking, or any fear then, pause and go no further. There are at this moment, in our lunatic asylums, many whom a real, or perhaps even a fancied, spectral appearance has scared out of such wits as they ever had.

To avoid misconception I may say here that I have used the word *magnetic*, merely because I know no better one. I am perfectly aware of the slight distinctions physiologists draw between the subtle force which traverses the nerves, and what is scientifically defined as the magnetic fluid. But on the other hand the terms both of ancient and modern mysticism are open to misconception. I might have spoken of "odic" or "astral" bodies or influences; but without a paper nearly as long as this has been to explain my meaning, I should not have been understood—therefore it is in no spirit of dogmatism, but merely as using the nearest word I can get to represent my meaning, that I speak of *magnetic* bodies, etc.

In conclusion, all these so-called Supernatural phenomena are purely

and simply natural, lying very little over the borderland of physical science, and belonging mainly, if not entirely, to the as yet unexplored and but dimly-perceived properties of that magnetic force which is not indeed the germ of life—for that is divine—but the connecting influence whereby life permeates matter, and this force man, by his sensitiveness, may perceive and know, by his will may control; both the will and the sensitiveness may be developed by appropriate exercises, and this simple proposition is in fact the key to the Inter-relation of Supernatural Phenomena.

J. W. BRODIE INNES.

THE ETHICS OF THEOSOPHY.*

"In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow, when he reflects on the identity of spirit?"—VAJUR VEDA.

"The soul is the assemblage of the Gods. The universe rests in the Supreme Soul. It is the soul that accomplishes the series of acts emanating from animate beings. So the man who recognises the Supreme Soul as present in his own soul, understands that it is his duty to be kind and true to all."—MANU, 5, 12.

IT has been rather the habit of those who have made ethics a special study, to speak of it as an exact science, and to put it on the same plane as physics, and in contradistinction to theology. It is impossible to know the things of God, if, indeed, there be a God, and reasoners say, therefore, let us confine ourself to the things of man. Let us study and conform to the laws of right action, and not waste precious time in idle speculation about what always must be, as it always has been—the Unknowable. We can have no proof of a future life, therefore let us not raise our eyes above the present one, content to do the best we can, without hope of any reward, even that of another existence with prolonged opportunities of growth. But, unfortunately, there seems to be an element in human nature that demands sustenance, that asks whence are we to derive the motive power of this virtue? to which the Positivists answer, in the worship of humanity, and the students of ethics, in devotion to the Ideal Good. But the question itself seems to give us the clue to the weak point in their system. While denying the necessity of something outside of ethics, they tacitly acknowledge its existence. No matter how strong our desire to confine ourselves to the realm of realities, to argue only about things that can be proved, to deal only with the facts of life, there seems to be one stubborn factor in the case that we cannot get rid of—the demand of human nature for something above human nature—the cry of the soul for

* Read before the Ethical Society of Keene Valley, N.Y., August, 1888.

something to satisfy that hunger within it which cannot be fed by the things that fulfil the demands of the intellect and the senses. We may call the Ideal Good if we choose, but, after all, what is the Ideal Good but another name for the Divine?

> "Light intellectual replete with love,
> Love of true good replete with ectasy."*

The final basis of action, to give us even intellectual satisfaction, must surely be an immovable one. We must have for our starting-point something that cannot change with the point of view of the observer; something that we can call the Absolute. But can ethics alone furnish us with such a standpoint, being in themselves so very uncertain a quantity, and so dependant upon the general characteristics of the age and race to which they belong? The ethics of the Hebrews were not the ethics of the Greeks, nor are the ethics of the Corsican peasant of to-day, for instance, with his relentless *vendetta*—the unceasing obligation in a family to avenge by murder, through endless generations, the murder of an ancestor—our ethics. That vindictive Corsican would be as secure in his sense of right as we are in the conviction that he is wrong. Nor can we take refuge in an assurance that his intellectual inferiority is the sole cause of his perverted morals, for we cannot deny that great intellectual development may co-exist with great wickedness, and the purest morality with a very low range of intellect. The Borgias were monsters of wickedness, but they were never accused of a lack of intelligence. The village priest, brought up in the bosom of superstition, half-nourished, half-educated, all-unconscious of any other world than the narrow circle of his own duties, and quite incapable of formulating a theory of ethics, may yet lead the most heroic and Christ-like of lives. Nor is the intellectual assent to a moral law sufficient; it must take a deeper hold upon our being than intellectual assent before it can pass into action. For, after all, every theory of ethics ever formulated must come back in the last analysis to that final court of appeal that we are in the habit of calling the moral consciousness, that Christians would speak of as the voice of God in the soul, that the Theosophists call the higher Self, that *something* within which we recognise as ourselves and yet higher than ourselves, and from whose dread decisions there is no escape. When, in the great crises of our inward life, we are brought face to face with this Power, I think we realize that it is no mere intellectual abstraction, and that to call it the Ideal Good is like describing the tempest-tossed ocean in all the majesty of its rage as "a body of water encompassing the principal divisions of the earth."

If then we feel that even the science of ethics has its foundation in the spiritual consciousness of man, if we are forced to recognise the existence of another part of our being than the body and the mind, if we are driven

* Dante.

by the study of self to conclude that within the depths of that self lies a greater power than the intellect, that can apprehend where the intellect can only grope, and *know* where the intellect can only reason, and which, by its very demand for satisfaction, proves that there is that by which it can be satisfied. Why not begin at the other end, and found our system of ethics upon a spiritual rather than an intellectual basis? To a certain class of minds, I am aware, this would not appeal; beyond the intellectual faculties they recognise nothing, but because there are also those who can get nothing from music beyond a more or less agreeable noise, are we therefore to conclude that Beethoven and Bach were the victims of delusion, as well as all those whom their harmonies have lifted to celestial heights? Certainly, as the history of the world's religions will attest, to a large portion of mankind the spiritual nature is the most real thing they know, the inner self the one thing of whose existence they are certain, and therefore it has occurred to me that it would be interesting to oppose to the ethics formulated upon a virtual denial of that spiritual nature a system of ethics which, on the contrary, takes the spiritual nature as its basis. But I would premise that the ethics of Theosophy make no pretensions to novelty, nor do they assert to themselves any superiority over Christianity or any other creed. Indeed, Theosophists maintain that the teachings of Christ, rightly interpreted, contain the purest system of morality possible. The Brahmin Mohini Chatterji, in his translation of the "Bhagavad Gîtâ," continually points out the identity of its teachings with those of the Bible, and says, indeed, that it is not possible to doubt that the Brahmin and the Christian are fellow-voyagers. "The Brahmanical sages have taught with great emphasis that the easiest road to perfect purity is love of God and love of His creatures. Does Christianity teach anything else?" he asks. Unfortunately the teachings of the New Testament have been misunderstood and corrupted by transcribers and translators, and hopelessly perverted by prejudiced commentators, while a third impediment to their comprehension arises from the constant iteration of their words in our childish or careless ears, so that here indeed, familiarity has bred contempt. As Dr. Holmes has so forcibly said, we need to have the words of sacred books *depolarised*. This is why new formulas have such a hold upon the popular mind, and why men so eagerly follow an old truth in a new dress. It is useless to say "there is nothing new in that statement, the same idea has been expressed hundreds of times,"—the jaded thought feels itself spurred by the fresh form into which that old truth has been cast, and answers to the touch of a novel stimulus.

The Theosophists then, disclaim all pretensions to novelty. In fact they claim as their basis the eternal verities underlying all religions, and they necessarily begin their system from within instead of from without. In the "Life of Madame Guion," written by herself, she tells us that having

found it impossible to derive any benefit from prayer, she applied to a very religious Franciscan, who instantly removed all her difficulties by saying to her: "It is, Madam, because you seek *without* what you have *within*. Accustom yourself to seek God in your heart, and you will there find Him." It was the same thought that was expressed in the Laws of Manu so many centuries before, at the beginning of this paper: "The man who recognises the Supreme Soul as present in his own soul understands that it is his duty to be kind and true to all."

"To him who is conscious of the True Self (within himself)," says the *Mundaka Upanishad*, all desires vanish even here on earth. That Self cannot be gained by the Veda, nor by understanding, nor by much learning. . . But if a wise man strives after it by strength, earnestness, and right meditation . . . his deeds and his self, with all his knowledge, become all one in the highest Imperishable."

In an article in the *Dublin University Review* for May, 1886, Mohini sums up "the teachings of Theosophy from the standpoint of common-sense" in these words:

1. "That there is a principle of consciousness in man which is immortal.

2. "That this principle is manifested in successive incarnations on earth.

3. "That the experiences of the different incarnations are strictly governed by the law of causation.

4. "That as each individual man is the result of a distinct causal necessity in nature, it is not wise for one man to dominate the life and action of another, no matter what their relative development may be. On the other hand, it is of paramount importance that each individual should ceaselessly work for the attainment of the highest ideal that he is capable of conceiving. . . .

5. "That for the above reasons it is wise and just to practise the most ungrudging toleration towards all our fellow-creatures.

6. "That as absolute unity of all nature exists for ever, all self-centred actions are bound to end in pain to the actor on account of their opposition to this fact. The foundation of morals must therefore lie in the feeling of the Universal Brotherhood of Man.

7. "That the harmony of the unit with the whole is the only condition which can remove all pain, and as each individual represents a distinct causal operation of nature, this harmony is attainable only through the individual's own exertions."

Theosophy believes that truth is the result of real experience, and does not consist in the transfer of intellectual symbols from one person to another. To speak about truth is one thing, and to perceive it is quite a different process. As Emerson says: "We know truth *when we see it*,

from opinion, as we know when we are awake that we are awake." "Hence, individual consciousness," says Mohini, "is consistently upheld as the only criterion of truth, but this consciousness derives material help in its development and expansion by the study of the experiences of others. Thus, Theosophy teaches that *personal exertion is the only means by which progress can be achieved.* But in the effort for growth, the ultimate unity of consciousness must not be ignored. Individuals are not distinct crystals, placed side by side, but the varied manifestations of one unchanging universal consciousness. As light from one single source produces the appearance of different lights by reflection from a number of surfaces, so this universal consciousness, remaining itself unchanged, produces endless individualities, which in the course of their evolution reach perfection by recognising this essential unity. According to Theosophical thinkers, this doctrine forms the fundamental truth upon which all religions are based; it is the final consummation of all philosophical thought, and the crowning experience of all practical mysticism. The search for this truth, and the practical realisation of it, are not considered as mere gratification of intellectual curiosity, but as the very *summum bonum* of evolutionary progress. It is the Nirvâna of the Buddhists, the Moksha of the Brahmins, and not very different from the Beatific Vision of the Christians. Nirvâna is by no means the annihilation of consciousness, but its rest in the infinite plenitude of being."

Theosophy recognises, in the various systems of religion, the various attempts, modified by special causes, to embody spiritual truth, but it also recognises that the different symbologies of words and emblems that are used to represent that truth, being "inwardly digested" and assimilated by different organisms, partake of the differences of the individual, and as no two individuals can be absolutely identical, neither can their beliefs be the same, therefore it is an uncompromising supporter of the freedom of the individual conscience. The fundamental ideas of Theosophy, as expounded by some of their principal writers, are briefly these: That the existence of matter without relation to a conscious Knower has never been experienced. Therefore matter and consciousness are both eternal, or neither. That there is in nature a principle of consciousness whose units are not atoms but individualities, and as the principle is eternal its units must be so also. For the ocean cannot be salt unless the quality of saltness inhere in every one of its drops. Theosophy, for these, among other reasons, holds against Materialism that the individuality in man is immortal. And it must be conceded that a scheme of the universe which considers the existence of the individual as prepared and led up to for thousands of years, to endure only for the paltry span of human life and then be extinguished, is as revolting to common-sense as one which holds that a man's status for all

eternity may be determined by his religious attitude during his last moments, or still worse, by that "Divine caprice" which is embodied in the doctrine of predestination.

From the indestructibility of individual consciousness, and its relations to matter, two important deductions follow. First, that this relation, which is perpetually changing, changes according to a definite law. . . . What is *now* is not wholly unrelated to what was before. By the application of this law of causation to our being, it follows that the experience of pleasure and pain in the present must be the necessary consequences of causes generated in the past. . . . Whatever you sow the same you reap, whether you are conscious of the sowing or not. The little child who strays unawares into an atmosphere of typhus, and breathes in its deadly germs, is not protected by its unconsciousness of evil from the fatal results of that contact, nor can the fact of forgetfulness of the cause interfere with the necessary effect. Because we have forgotten the sins against the laws of health that we committed in our youth, we do not, therefore, go scot-free of their results in after years, and what is true of one personality should be equally true or many. This law of causation thus applied to personal experience of suffering and enjoyment is called the Law of Karma.

If the individual consciousness is immortal, and its experiences are governed by the Law of Karmâ, then it follows that so long as all causes capable of producing effects on the present plane of life are not exhausted, and the generation of similar causes is not stopped, the individual consciousness will remain connected with the experience of earthly existence. "The will to live," as Schopenhauer calls it (an idea identical with the Buddhist *tanha*, or unsatisfied desire for existence), continually brings back the ego to the shifting phantasmagoria of earthly life, the *individuality* or higher self, persisting, though the *personality* in which it is embodied, continually changes, until its physical tendencies and inclinations being entirely purged away, it is no longer under the necessity of re-incarnation. And, moreover, the idea of a future *spiritual* state, in which our good and evil deeds shall be rewarded and punished, is held by Theosophists to be founded on an injustice, for the sins done in the body can only be properly expiated in the body, and therefore absolute justice demands that the entity should return to physical life, in order that it may work out its salvation by climbing step by step the long ladder of existence.

But we must take note of the distinction between *individuality* and *personality*. The unit of consciousness, the individuality, persists, the personality changes. The larva of the dragon-fly crawls, behind a hideous mask, at the bottom of the brook; its element is water; its dry husk hangs upon a twig motionless and inert as the earth to which it belongs, until, in

the fulness of time, "an inner impulse rends the veil," and it emerges a winged creature of the air—

> "Through crofts and pastures wet with dew,
> A living flash of light he flew."

In one sense each personality is a new being, in another it is not. "During this life," says the Buddhist Catechism, "the personality constantly changes, and while the man A. B. of forty is identical as regards individuality with the youth A. B. of eighteen, yet by the continual waste of his body, and change of mind and character, he is a different being. Nevertheless the man in his old age justly reaps the reward or suffering consequent upon his thoughts and actions at every previous stage of his life. So the new being of a re-birth, being the same individuality as before, but with a changed form or new personality, justly reaps the consequences of his actions and thoughts in the previous existence." And this doctrine of re-incarnation has been taught by all the religions of the world, Christianity not excepted. In the 11th chapter of Matthew, Jesus, in speaking to his disciples of John the Baptist, says: "If ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear." And in the 17th chapter he says: "Elias is come already, and they knew him not . . . Then his disciples understood that he spake unto them of John the Baptist." And in the 9th chapter of Mark, the disciples ask about a man born blind, "Did this man sin, or his parents, that he was born blind?" And in the Wisdom of Solomon, viii., 20, we read, "Being good, I came into a body undefiled."

From these leading ideas of the unity of spirit, the working of the law of Karma, and the gradual progress of the individual to complete re-union with the Divine, it is easy to see that the ethics of Theosophy demand not only moral but spiritual cultivation as our duty to ourselves, and the strictest altruism as regards our brother man.

And in the first place, as regards duty to ourselves, the utmost purity of motive is required. "Desire to sow no seed for your own harvesting," we are told, "desire only to sow that seed, the fruit of which shall feed the world."

> "Enough if something from our hand have power
> To live and move, and serve the future hour."
>
> WORDSWORTH.

Not even the desire for personal purity is allowed as a motive for right action, as it has its root in self-regard, and tends to set one apart from his fellows. Hence asceticism in every form is most strenuously discouraged. The good must be done solely for its own sake, not that our own virtue may be increased, the result to ourselves must not be thought of, only the doing of the right thing; beyond that we are not to look. Ambition, the desire to rise above one's fellows, is the first sin to be rooted out of the soul. It is the simplest form of looking for reward.

"Grow as the flower grows," says *Light on the Path*, "unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For, in the one case, you develop in the luxuriance of purity; in the other, you harden by the forcible passion for personal stature."

As to the *process* of spiritual development, Theosophy teaches that in order to secure the supremacy of the spiritual element in our nature, it must be cultivated as our other faculties are cultivated, for though potentially existing in all, it may become atrophied for want of exercise, as a limb shrinks that is not used, or a faculty of the mind decays if not employed. It tells us that this process "is entirely *within* the individual himself, the motive, the effort, the result, being strictly personal. That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the Supreme Source of all strength." That it consists "in the eradication of selfishness in all forms, and the cultivation of broad, generous sympathy in, and effort for, the good of others; in the cultivation of the inner spiritual man by meditation, and communion with the Divine; in the control and subordination of the physical nature and desires; and in the careful performance of every duty belonging to one's station in life, without desire for reward, leaving the results to Divine law. That while the above is incumbent on, and practicable by, all religiously-disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual, and spiritual, by which the internal faculties are first aroused and then developed."

It will be seen that Theosophy, like Christianity, does not consider prayer as "a waste of time," that is, of course, prayer not in the limited and concrete sense of a petition to a personal Deity for some personal advantage, but in the sense of abstraction from the things of sense in contemplation of the things that are divine, the unfolding of those wings of the soul that enable it to soar into the heavens—those heavens, be it remembered, that are not above us, but within.

But we are also warned that spiritual development cannot be sought by any one path. "To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. . . . All steps are necessary to make up the ladder. The whole nature of man must be used wisely by the one who desires to enter the way."

We are shown then that our duty to ourself consists in self-purification, and in the cultivation of our spiritual nature. And in the purification of our being from sin, it is not enough, as Jesus also taught, to repress the

outward act, we must purge ourselves first from the inward desire. To refrain from striking a blow while the whole soul is seething with anger, is of no use, except to the object of our rage—we must learn not to *feel* anger. Nor does it profit us to deny ourselves the gratification of any passion, if we are all the while hungering and thirsting for that gratification—it is the *spirit* that must be made pure. So, too, a morbid sense of remorse for past sins is discouraged; true repentance lies in doing better, but the soul that dwells upon the thought of evil insensibly absorbs something of its atmosphere. Nor is it enough to deny ourselves indulgence in sorrow; we must learn that nothing in this illusory life is worthy of regret. We must strive for that attitude of mind described in the verse I have quoted from the "Yajur Veda":—"In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delusion of mind, and what room for sorrow when he reflects upon the identity of spirit."

To a system of ethics, founded upon the conception of all spirit as part of one great whole, of each individuality as one drop in the ocean of Infinite Being, the idea of the Universal Brotherhood of Man becomes a living truth, and with the duty of right *action* towards one's neighbour, the duties of right speech and right thought are also strenuously insisted upon. Not only are we warned against ambition, or the desire to be better than our fellows, as a sin against ourselves, but we are next enjoined to "kill out all sense of separateness," not to fancy that we can stand aside from the bad man or the foolish man, but to realize that the sin and shame of the world are our sin and shame, that the soiled garments we shrink from touching may have been ours yesterday, and may be ours to-morrow." It was an echo of the same thought that prompted John Bunyan to say, when he saw a notorious criminal led to execution, "But for the grace of God, there goes John Bunyan." The same authority just quoted, *The Light on the Path*, says:—"Let the darkness within you help you to understand the helplessness of those who have seen no light—whose souls are in profound gloom. Blame them not. Shrink not from them, but try to lift a little of the heavy Karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. Then do you enter into a partnership of joy, which brings, indeed, terrible toil and profound sadness, but also a great and ever-increasing delight. . . . Underneath all life is the strong current that cannot be checked: the great waters are there in reality. Find them, and you will perceive that none, not the most wretched of creatures but is a part of that life, however he blinds himself to the fact, and build up for himself a phantasmal outer form of horror. In that sense it is that I say to you: All those beings among whom you struggle on are fragments of the Divine."

"He who does not feel irresistibly impelled to serve the race," says

another authority, "whether he himself fail or not (in his own aim) is bound fast by his own personality, and cannot progress until he has learned that *the race is himself*, and not that body that he now occupies. . . ." And again, "in our view, the highest aspirations for the welfare of humanity become tainted with selfishness, if in the mind of the philanthropist there lurk the shadow of a desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself." And once more, "He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist."

Of course, in this brief sketch of the ethics of Theosophy, I have tried to confine myself to the broadest general statements, and to present as far as possible those ideas most closely connected with morality. The metaphysical basis upon which we found our right action is of comparatively little consequence to that right action itself, but when a system of ethics is based upon a portion of our nature that is utterly ignored by many students of the subject, it becomes worth while to examine the grounds upon which such a system is founded. To the race, as far as the practical workings of the two systems are concerned, the result in material improvement might be the same, but it is to the individual that Theosophy presents, it seems to me, an advantage over ethical culture. "What shall it profit a man if he gain the whole world, and lose his own soul?" It satisfied a demand of many natures that mere morality can never satisfy, for, while denying the existence of a personal God, by recognizing the spiritual element that makes man one with the Unknown Source of all life, it satisfies the religious instinct, and opens wide the windows of the soul to admit the Light of the World. By making the individual reason the test of truth, and refusing to recognize as such anything that does not appeal to the individual's own consciousness, no matter by whom the dogma may be formulated, it leaves the soul free as any absolute negation can make it, and by taking for its standard a rigorous self-denial, in the widest sense of the word, it enforces the purest morality as regards others. In a paper dealing professedly with the ethics of the Theosophists, there is no need to touch upon their more metaphysical, religious, and scientific ideas, but I would simply say that it is upon the ethics of the system that the great stress is laid by all the leading members of their body, and that such a book as Mr. Sinnett's *Esoteric Buddhism*, for instance, is considered to be a sort of symbolic treatment of subjects too abstract for the ordinary mind to grasp, and devised for the express purpose (which it has admirably served)

of awaking a general interest in the Oriental wisdom. Few of us are equal, without a good deal of preliminary training in philosophy, to the keen subtleties, the Upanishads, that "fine flower" of Oriental thought, nor has our less metaphysical race ever evolved a language capable of expressing those delicate shades of meaning for which the Hindoos have such a very rich and precise vocabulary. But we can appreciate the value of a religion without other dogma than that taught by Jesus when he said, "The kingdom of heaven is within you," and certainly that one spiritual truth is the basis alike of Oriental wisdom, Christian mysticism, and Sufi poetry. The Divine is one with our own souls, and in him who knows and feels that, what room indeed can there be "for delusion of mind, and what room for sorrow?"

Faridud-din Attar, a Sufi poet, who described the seven stages in the road leading to union with the Divine Essence, concluded thus: "Last stage of all is the Valley of Annihilation of self, the seventh and supreme degree which no human words can describe. There is the great ocean of Divine Love. The world present and the world to come are but as figures reflected in it, and as it rises and falls, how can they remain? He who plunges in that sea and is lost in it, finds perfect peace."

This intimate union with the Divine is the constant theme of Oriental writers, and was beautifully suggested by Jellaluddin, another of the Sufi poets, in a parable that may be rendered into English verse thus:—*

"At the Belovèd's door a timid knock was heard:
And a voice came from within, sweeter than morning bird,
Softer than silver drops that from plashing fountains fall,
'Who is there?'—and the stillness stirred
For a moment, and that was all.

"And the lover who stood without, eager and full of fear,
Answered the Silver Voice—'It is I who am waiting here,
Open then, my Belovèd, open the door to me!'
But he heard the response ring clear—
'This House will not hold Me and Thee!'

"And the door remained fast shut, and the lover went away
Far into the desert's depths, to wait, and fast, and pray;
To dwell in the tents of Sorrow, and drink of the cup of Grief:
And Solitude taught him each day,
And Silence brought him relief.

"And after a year he returned, and knocked at the close-shut door,
And he heard the Belovèd's voice as it answered him once more;
'Who is there?'—and softer than dew, or the velvety rose-leaf's fall,
And low as when angels adore,
He said—''Tis Thyself that doth call!!'

"And his heart stood still with fear, and his eager eyes were dim;
Then through the silent night rang the sound of a marriage hymn;
And the bots and bars flew back, and the door was opened wide,
And fair on the threshold's rim
Stood his Belovèd, his Bride!"

* Published in the "Path," July 1887.

PARABRAHM.

TRANSLATED FROM "LE LOTUS" BY

G. R. S. MEAD.

REVISED AND ENLARGED BY THE AUTHOR,

AMARAVELLA.

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PARABRAHM.

[A Translation of three articles by Amaravella (M.S.T.), in Nos. 14, 15, and 16 of *Le Lotus*, with some additional Notes by the Author.]

If the red slayer think he slays,
  Or if the slain think he is slain,
They know not well the subtle ways
  I keep, and pass, and turn again.

Far or forgot to me is near;
  Shadow and sunlight are the same;
The vanished gods to me appear;
  And one to me, are shame and fame

They reckon ill who leave me out;
  When me they fly, I am the wings;
I am the doubter and the doubt,
  And I, the hymn the Brahmin sings.

The strong gods pine for my abode,
  And pine in vain the sacred SEVEN;
But thou, meek lover of the good!
  Find me, and turn thy back on heaven.

EMERSON.

THAT which is at the same time both ego and non-ego, spirit and matter, subject and object, the cause and effect, finite and infinite, moment and eternity, all and nothing, might—if it could be named—be called Parabrahm. And yet it could not be said to *be* so, since it is both being and non-being.* To essay its praises would be a vain and impious blasphemy, were it not at once both that which speaks and that which hears and speech itself.†

Nothing! scarcely is the word—though in such favour with the philosophy of the times—out of our mouths than the expostulations of common sense and the anathemas of orthodoxy burst forth from every quarter. Optimistic respectability with its comfortable solutions will accuse us of being paradoxical, as if the universe were aught less than one huge paradox. Content will bear us no good will for disturbing its slumber, and those grown-up children of hers, reserved for the whip of experience, will bid us seek in love the key to the mystery, a key with which the door of the marriage-chamber is locked for legitimatized pros-

* Compare *The Secret Doctrine*, Vol. I., 45, 53 and 54 (note).
† *Ibid.*, Vol. I., 9, 11, 14 *et seq.*, and 68.

titution, safe from annoying visitors from the other world. Lastly, the faithful of a Christ once palpable and still digestible, specially descended on earth, the centre of the world, to save man, king of that earth, having seen the sun stand still to set Joshua at defiance, fossils brought to light to contradict Genesis, and science working miracles to defy God, will not easily be prevailed upon to lose their last revenge and willingly howl with De Maistre : "Rather eternal damnation than annihilation !" And yet this Jehovah of theirs, so firmly seated on a throne of smoke, was very father-like ; all the birds of Heaven could make comfortable nests in his huge beard ; and if so many horrors were committed in his name, no doubt the reason was that, worn out with amassing his fat fortune from so small a commencement and achieving the misery of the world in so short a time, he was sleeping and his lieutenants forgot to sound the *reveille.* Let him sleep on, a god whom his worshippers have made in their own image to pray to in carefully-warmed churches with knees on discreetly-stuffed cushions. Let him sleep on in peace, since his slumber has not sent the world asleep.

And yet it is in his name that so many learned missionaries and devout Orientalists have thundered against the atheism of China and the Buddhist Nirvâna, without being able to foresee the otherwise terrible nihilism to which their extreme anthropomorphism was bound to lead them. The materialistic scepticism which afflicts modern thought is the natural reaction of a theism which has so absurdly individualized divinity, just as the flaming sword of anarchy hanging over our civilizations is the inevitable consequence of our exaggerated individualism. The over bold speculations of the bank of indulgences, to which so many small shareholders used to carry their other world savings, has ended in disastrous failure, and the credit of "*le bon Dieu*" is dead from falsification. Science has judged this murder and failure, and has condemned man to perish utterly in the corruption of his corpse, without power to rebel against the heavens thus irrevocably void. Well was it worth the while of a Barthélémy Saint-Hilaire to mutter against the *monstrous* theories which preach annihilation in Parabrahm as the supreme goal of our aspirations, or of a Father Prémaré, lost in the maze of his own contradictions, to cry in comic despair : "Reconcile Tchouhi with himself, if you wish his authority to be worth anything !" The missionaries would have done better to have kept their zeal for their more and more empty fold, than to raise collections from the faithful to build chapels in the style Jesuitical for infidels whose ancient and vast temples would have readily given a refuge to the god of the Westerns, had his Barnums shown themselves less exclusive. These scholars would have done better to widen their biblical prejudices than to violate thrice sacred books by churlish or untrustworthy translations, the majority of which have to be re-made. Our endeavour has been to force ourselves upon the nations of the East as masters rather than to make them our friends, without even inquiring if they were intelligent to think us ridiculous or proud enough to hate us. We have shown them our boundless pride before explaining the compass of our knowledge. We have begun by introducing

disorganization into their social institutions before persuading them of the justice of our laws. We have laughed at their chronologies and traditions before discovering that our own were but a caricature of theirs. We have made of their art, literature and customs a detestable hotch-potch of colonial wares; but only in proportion as we widen our religious toleration and philosophical conceptions do we begin to suspect the scope of their old thinkers. If, however, these poor heathens had known the precept to render good for evil, they would long ago have sent missionaries to Europe to build pagodas. Their bonzes would have reminded our militant Christians of the Tykoon's answer to his Minister who was complaining of Jesuitical intrusion: "How many religions are there in Japan?" "Thirty-two, sire." "Well, that will make thirty-three." Their lamas would have been delighted to find in our churches their confessional altars, censors, bells, holy water, tonsure, dalmatics, copes and mitres, and even their Holy Virgin.* These Chinese would have shown us that the pinching of feet which prevents their women walking is better than the pinching of waists which prevents maternity in our own. Their opium smokers would argue that haschish which makes a man dream of paradise, is a worthier distraction of leisure that alcohol which turns him into a brute. Their pundits would have translated our sacred books, The Manual of the Perfect Christian, The Ritual of the Greek Church, and the Imitation of Jesus Christ, which M. Dumas would have done into verse for them. Some would have regarded our psychology as degrading, and our Bible as immoral. But others would have discovered that the history of Lot's daughters was a myth, probably solar, that even adultery was punishable by our codes, and that the West should be known before being laughed at. But most of all, these pious folk would have been astonished at hearing the names of nihilists and atheists applied to themselves in the sense that these words bear in the present epoch of anthropomorphic theology and scholarship.

Antiquity, whose history is divine rather than human, was not acquainted with the monstrous conception of nothingness. The mystic East is still ignorant of this inconceivable nightmare of a grossly materialistic age; nor do her temples, full as they are of symbolical deities, contain any fetish so rude as that of our tabernacles. M. Gustave le Bon has lately shown in the *Revue Scientific* how poor the results of our policy seem beside the conquests of Islam in Asia and Africa. The reason is that the religion of Mahomet is already less materialized than that of the Christ; and, above all, because the Mussulman is practically pious, while the European is ideally sceptical. Nothing is more absurd than the illusion of colonizers who profess to force our industrial activity and democratic republicanism† on a contemplative and apathetic people, ignorant of

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* Compare Abbé Huc, Marco Polo, Auguste, Keane, *Asia* and Elisée Reclus; *Nouvelle géographie universelle*, vii., 80.

† It must, of course, be understood that the writer here points his criticism more directly against French colonial policy.

the social question, if it is not the overweeningness of frock-coated piety and clerical scholarship which, in the name of their philosophical littleness and apprehensive bigotry, upbraid the giants of archaic thought with the greatness of their conceptions and the superb daring of their logic; nothing more terrible than the deluge of missions with which we have flooded the ancient world, missions military, religious, scientific or commercial, if not the threat of future retaliation hinted at by such travellers and thinkers as Richtofen, Armand David, Vasililyer, Elisée Reclus, and Saint Yves d'Alveydre. As our international questions show signs of disappearing before the social question, so the latter may one day reveal a still heavier Karma behind it. What will be the outcome of this continental crisis, of this struggle between yellow and white, hereafter rendered almost inevitable by our past barbarity, by the present folly which makes us teach and arm our enemies of to-morrow, and by the over-population on the whole surface of the globe? Without doubt, such a disturbance of the human race as has not previously been heard of, of which those great invasions which always came from the East were the prologue, and of which the forerunners have already been felt in America. Perhaps, however, the equilibrium of interests would be more easily established, if the balance of ideas and passions were then less unstable than they are at present. The introduction of Theosophy, which arrived by a P. and O. steamer, between a chest of adulterated tea and a crate of Indian pottery manufactured at Lambeth, has been attempted to make us less pessimistic. We may hope that the brotherhood to which our Himalayan brothers invite us will be "a new platform of progress for the whole human race, erected out of the truths of all civilization."* But it is not our selfish activity which can avert the danger, much less our scepticism. "In vain, when the arbitrary Powers of European governmental anarchy shall once be shattered over the massacred bodies of their adherents, revolutionary destruction shall cry to invasion and howl to the deluge: "We are not Christians, we have no god—no master; what would'st thou with us?" The other social states will only have more contempt for it in their anger, in the name of their own faith, still more outraged by this universal blasphemy than by the ignorant fanaticism of our cults and the ferocious politics of our States. And throughout our wasted civilization the bloody fruits of this fanaticism and international and colonial policy will be trodden under foot as a foul vintage."†

The tree of evil produces twin poisonous fruits—selfishness, which prevents our feeling the sufferings of others, and sways society under the guise of Herbert Spencer's favourite individualism, and pride, which prevents our understanding their thoughts, and is the keystone of both intolerance and materialism. The humbler ancients did not profess to force on existence the limits of their own intelligence, knowing that man ever stands between the attainments of the past and the unknown possibilities of the future; that the world as it appears to

* J. J. Jarves, *A glimpse at the art of Japan*, Sect. I.
† Saint-Yves d'Alveydre, *Mission des Juifs*, pp. 8, 11

animal or inferior beings is but an insignificant conception compared to the view of it with which new faculties and perfected senses furnish us; knowing, in short, that the All grows, and is modified incessantly, they did not think *All* an expression satisfactory enough to express the beyond of any particular consciousness or partial existence; they annihilated their words, thoughts and prayers in the shoreless ocean where all intellectual knowledge acquired or possible for man, for humanity, or even for nebulæ of collective humanities, represents but one insignificant drop. Pan was only a secondary divinity, and, as was said by John of Damascus, absolute Being, Ehieh contains the All in itself, like an infinite and indeterminate sea of substance. "*Totum enim in se ipso comprehendens ac veluti quoddam pelagus substantiæ infinitum et indeterminatum.*" Since the All which we can conceive is but an infinitesimal part of Being, the name of Nothing was given to this abyss, of which sacred conception our idea of Nothingness is naught but the monstrous and unthinkable antithesis. Poetical exaggeration, you say! Nay, rather, the logic of the human mind, which recognizes its imperfections and feels its proper limits. For time and space, and every means we have of conceiving the infinite, are only modes of existence defined in intellect and matter, and Parabrahm, the source of each, is still beyond them both. Such conceptions have no doubt been made to baffle our materialists, already sacred by the infinity of matter, and seeking from this spectre, inoffensive though it be, the vain shelter of Positivism. But Occult Science has other deeds of daring to commit, and is reserving for them other surprises, for matter, or rather bodies, and the least ponderable forces, the sum total of the possible knowledge of modern science, embrace scarcely one of the four or two of the seven divisions of the totality of existence. There are other means of knowledge which will be acquired by humanity in the course of countless ages of transformations by which matter itself will become more sublimated: by these hypersensitive senses acquired at present by a few only, consciousness, of which our own is merely the matrix, will conceive existences of which our own is but the embryo. To explain such possibilities would require an angelic language which could explain all by one word or note; any words of ours are no better than a babe's puling.

The infinite, which has been called positive subjectivity transformed by the understanding into negative objectivity, can only be conceived indirectly or negatively; and therefore most of the terms formerly or still applied to the supreme principle are prefixed by a privative particle, *e.g.*, the A-diti of the Vedas, the Ain-Soph of the Kabala, the A-peiron of Anaximander, the Ab-solute, etc. We can show what it is not, but scarcely say what it is, and almost all the names given to it are logically insufficient; the best, or rather, the least objectionable, representation of Parabrahm would be an indefinite figure like the circle, or a neuter term like the word *That*,* or better still, a self-contradictory expression, as All-nothing. If we conceive a god as cause or sum of all existence, such a conception

* Compare *The Secret Doctrine*, Vol. I., 77.

necessarily excludes every idea of partial or personal existence. To say that he is im-measureable, un-changeable, in-finitely good, is a prohibition, *à la lettre*, to appraise his greatness, power or goodness. In the name of logic, Balzac made Séraphita say that, seeing God had created the world out of nothing, either he was not infinite before this creation, or else he ceased to be so, as soon as the work from which he has remained distinct came into existence. In the name of human misery, Stuart Mill maintained that if the Creator is omnipotent, he cannot be supremely good, and *vice versâ*. And if theologians should ever extricate themselves from these dilemmas, a greater would remain to confront them: either their God is not absolute or else he possesses neither qualities nor personal existence. The attribution of quality to the Absolute is a limitation thereof, that is its destruction: but to attribute to it personality, the source of all restrictions, is the height of contradiction. The Absolute is all or nothing; monotheism should become pantheism, and Jehovah be re-absorbed in Parabrahm. Nay, more, the Absolute is all *and* nothing: for what indeed is the Absolute, if not that which is too infinite to be great, too eternal to have duration, too perfect to be either beautiful or good, in short, too everything to be anything? Spinoza demonstrated the existence of God by a famous proposition; god is conceived as perfection, but perfection implies existence, therefore God exists. It is easy to make this argument cut both ways: if God is perfect, he cannot exist, for all beings are impermanent in that they exist, and all beings are imperfect, in the very fact that they are beings. It cannot even be said that he exists or does not exist, since these two ideas are complementary. If he is conceived as pure spirit, he is limited by matter; if he is conceived as cause, he is limited by effect; and if he is conceived as absolute being, he is immediately annihilated in non-being. All reasonings ultimately end in pantheism, and the base of pantheism is the conception of being—non-being (negative existence).

As it were, through desert routes, with naught but the relics of perished caravans to point the track, let us steer to the Absolute by the failures of those who have trod the way before us. Kant was the first to denounce the antinomies of pure reason implied in the conception of time, space, matter and movement, and only reached an insufficient solution of the difficulty by his distinction between noumena and phenomena. Herbert Spencer, though exhaustively developing the series of contradictions, gives but an imperfect solution in distinguishing determinate from indeterminate consciousness. Of the intervening schools, the Scotch idealists, while loyally attacking the problem, have been led to the strangest conclusions. Hamilton, and his disciple Mansel, Dean of Saint Paul's, have recognized the contradiction in the terms infinite, absolute, first cause, and God, and the consequent necessity of faith without reason. Materialism, while wagging its head at the deduction, owes them its gratitude for exorcising the phantom of the Absolute, of which Kant had slain naught but the body. By an equitable adjustment of mundane affairs, the priests of an exaggerated idealism are found to have armed extreme materialism with its most deadly weapons. The jubila-

tion of the latter, keen as it is, may, perhaps, be premature. If theism is no match for materialism, pantheism can meet it on equal terms, and the arena in this hand-to-hand conflict, which must end in the reconciliation of the combatants, has no bounds short of the universe itself. Far from demolishing the Absolute, the philosophers in question have made it invulnerable: false conceptions alone have gone down before their lances, and the precise arguments they have used can be called upon in startling confirmation of our teachings.

Hamilton formulates in the following terms his so-called Law of the Conditioned: "All that is conceivable in thought lies between two extremes, which, as contradictory to each other, cannot both be true, but of which, as mutual contradictories, one must." Let us take, for example, space, of which we cannot, he says, help having conception, for space is a positive and necessary form of thought * and we cannot conceive of anything as outside space. We cannot then represent space as finite, as a sphere, for instance, which would itself be surrounded by space, nor yet as infinite, for after darting our imagination beyond the solar system, the Milky Way, and even the universe itself, we have not advanced a foot. "It is in vain," says Pascal, "that we inflate our conceptions beyond imaginable spaces; we give birth to naught but atoms at the price of the reality of things. The infinite is infinitely incomprehensible." Nor any the more can the infinitely small be conceived, for a portion of space, however infinitesimal it is supposed to be, has necessarily extent, and is consequently divisible, even though such infinite divisibility cannot be represented. Again, if we take the still more universal and necessary idea of time, we can attribute to it neither beginning nor end as limits beyond which it would cease to exist. But the conception of unlimited time is equally impossible, since the only means of arriving at such an idea is by the infinite addition of limited time—a process which would itself require an eternity. "The negation of a commencement of time involves likewise the affirmation that an infinite time has at every moment already run; this implies the contradiction that an infinite has been completed. . . . Triple contradiction of an infinite concluded, of an infinite commencing, and of two infinities not exclusive of each other!" On the other hand, time of infinitely short duration is inconceivable, nay, the millionth part of a second, were it indivisible, would form no part of time. Therefore, space and time are comprised between the infinitely great or small on the one hand, and the finite on the other, and these two extremes are equally inconceivable. "The sum of what I have stated is, that the Conditioned is that which is alone conceivable or cogitable; the Unconditioned is that which is inconceivable or incogitable. The Conditioned or the thinkable lies between two extremes or poles; and these extremes or poles are each of them unconditioned, each of them inconceivable, each of them exclusive or contradictory of the other. Of these two repugnant opposites, the one is that of Unconditional or Absolute

* Compare *The Secret Doctrine*, Vol. I., 14.

limitation; the other that of Unconditional or Absolute illimitation. The one we may, therefore, in general, call the Absolutely Unconditioned, the other the Infinitely Unconditioned; or more simply, the Absolute and the Infinite; the term Absolute expressing that which is finished or complete, the term Infinite that which cannot be terminated or concluded. These terms, which philosophers have confounded, ought not only to be distinguished, but opposed as contradictory. . . . In other words, of the Absolute and Infinite we have no conception at all."*

If the premises are unassailable, the conclusion is far from being so. First of all, the meaning of the word Absolute is very variable in philosophy. Some understand the term to mean that which exists by itself (Swayam-Bhuva)† and without relation to anything else,‡ (A-diti);§ and, it is to be remarked, that the Hindus apply it in this sense to matter and spirit alike. Others understand the Absolute to mean that which is perfect or the height of perfection. Hamilton, in using the word as a synonym of finite, falls into a contradiction of terms or a play on words, as we do in speaking of a perfect musician, a consummate painter, or a finished work of art. The terms which he opposes to one another, are in reality not the Absolute and Infinite, but the finite on the one hand and the infinitely great or small on the other. But are these two notions really contradictory, or simply super-imposable, and do they not impose themselves on us, rather than oppose one another? The infinitely great has for antithesis the infinitely small; and if these two extremes are synthesized into one term, the infinite, the finite is comprised in and not excluded from this synthesis. The finite is part of the infinite, and this part is itself infinite with respect to its subdivisions, since every quantity is infinitely divisible. So far, then, from being the Absolute, the finite is essentially relative; and Hamilton, in saying that we are incapable of conceiving time or space either as limited or exempt from limitation, endeavours to show that we cannot conceive either the relative as Absolute, or the Absolute as relative, a self-evident proposition.

The words themselves remind us that the infinite can be neither defined, explained, nor figured. It is impossible to perceive it, for all perception is the perception of a form; but every form is finite, and all that is finite has a form. We cannot conceive an infinite form: if we endeavour to imagine an infinite circle, we can only represent to ourselves a straight line, and an infinitely straight line is equally unimaginable; it has been shown that in infinity, dimensions re-absorb themselves. A form exists by its very limits, and is defined by the fact that it is distinguished from other forms; the finite, or conditioned, is that which is capable of representation or perception. The thought which inspired the Scotch philosopher is that the finite is unable to satisfy the human mind, but that the infinite transcends it. And if we put clearly

* Lectures on metaphysics, ch. xxxviii.
† Compare *The Secret Doctrine*, Vol. I., 61.
‡ Ibid., Vol. I., 48. § Ibid., Vol. I., 53.

before us the dilemma, the suspicion of which drove him to take refuge in the *credo quia absurdum*, we find ourselves before this alternative: either the infinite is a chimæra, and the human mind a capricious child; or form is an illusion, and we possess a higher faculty than perception.

The first solution is that which materialism offers. We have been enabled to hint, and shall proceed to explain that it contains a contradiction, and that the infinite forces itself upon us. There are two ways out of this difficulty; either to bathe one's humiliated brow in holy water, like Pascal and a host of other proud thinkers, and so throw one's self into the arms of anthropomorphic religions which revert to transcendental materialism; or else to become Epicurean and sceptic, and demand forgetfulness in the sleep of positivism, which is nothing but a religion in disguise.

The second solution is that which pantheistic monism puts forward; the transplendent conception of Parabrahm, with which antiquity was lighted, is the beacon which Theosophy is relighting to lead the human mind out of the maze of Mâyâ.

Vain, perchance, is the wish to define the source of cosmic manifestation, and to demand the cause of being, for how can we speak of that which gives birth to the word, and how express the cause even of the question? But of a surety, it is absurd to deny this first cause on the pretext that its last effects alone fall under our senses, and to insult eternal immensity in the name of our ephemeral insignificance. The disinherited might as well deny the existence of bank-notes and content themselves with saying that riches do not constitute happiness. For the idealists of Scotland all existed by and in human consciousness: they never seriously maintained, however, that the infinite does not exist because it cannot be represented. "I can only be surprised at the importance attached to the character of inconceivability, when we know by so many instances that our capacity or incapacity to conceive a thing has so little to do with the possibility of the thing in itself, and is only an entirely accidental circumstance dependent on our habits of mind." *

It was strangely enough reserved to materialism, after demolishing the sovereignty of spirit over matter, to affirm that the unthinkable could not exist, a sophism contradicted, however, both by experience and reason. For facts are there to prove the infinite, and it is science herself with her telescopes and microscopes, that has allowed us to conceive this old word in a new and grandiose sense. Do they wish to bring us back to the azure vault and its golden nails? It is the ancients who could have discussed the hypothesis of the infinite, for it is they who worshipped its mystery. After the martyrdom of Galileo, discussion is superfluous and criminal. The infinite is everywhere, within us as without, and, though we close our eyes to shut it out, it pursues us into the shadow and silence. When Zeno demonstrated that movement was logically

* Stuart Mill, *Logic*, ii. v., 6.

impossible, Diogenes walked, and the Cynic had the best of the Sophist. If the infinite does not exist, find the limits of the universe. And though you should have found them, still would the fairest of human faculties protest against such imprisonment. For, though the human mind cannot depict the infinite, even so it cannot be prevented from conceiving it, or escape its proper nature to ever surpass its limits. We are told that the infinite does not exist, because we cannot imagine the universe as finite; equally well could we reply with the thought of Hamilton, that the finite does not exist because we cannot conceive the universe as finite. "The logical advantage of the atheistic alternative vanishes, as soon as we view the question from the other side, and endeavour positively to represent in thought the sum total of existence as a limited quantity. A limit is itself a relation; and to conceive a limit as such, is virtually to acknowledge a correlative on the other side of it. By a law of thought, the significance of which has not yet perhaps been fully investigated, it is impossible to conceive a finite object of any kind, without conceiving it as one out of many—as related to other objects, co-existent and antecedent. A first moment of time, a first unit of space, a definite sum of all existence, are thus as inconceivable as the opposite suppositions of an infinity of each. While it is impossible to represent in thought any object, except as finite, it is equally impossible to represent any finite object or any aggregate of finite objects as exhausting the universe of being. Thus the hypothesis which would annihilate the Infinite is itself shattered to pieces against the rock of the Absolute."* Moreover, it is not want of mental power that can prevent the existence of a host of things with which we are unacquainted: but a thing that could not exist, would be not only unnameable, but also unthinkable, and would be neither thing nor word; and the infinite, word or thing, has caused enough ink-shedding.

And let no one think to escape from the phantom by the substitution of *indefinite* for infinite, an excellent expression for sloth of thought, but of no avail against intuition. Either the universe has limits or it has none: if it is limited, scientific instruments are imperfect and intuition deceptive; if it is infinite, imagination is too weak, and the term indefinite is merely a statement of such imperfection. But this has already been stated by the negation contained in the word *in*-finite. Fundamentally, these two expressions come precisely to the same thing; and to be consistent with their after-thought, the positivists who shield themselves behind the frail rampart of a syllable, should point their bayonets not only against the infinite, but also against the indefinite, the universe and the world, and against everything of which the greatness troubles the narrowness of their brains. Fortunately, truth is not renounced so easily as political opinions.

The infinite is the indefinite sum of existing things, and yet they would suppress the whole in the name of the past. Strange logic to deny the Absolute in the name of the Relative, or even spirit in that of matter, as if the effect could

* Mansel, Bampton Lectures, No. 2

exist or be conceived independently of the cause, or the subject independently of the object: it resembles those freethinkers who keep high holiday on Good Friday to protest against the precepts of the Church, without perceiving that to do so is a recognition of them. Materialism, denying the infinite in the name of the finite, and Hume denying matter in the name of spirit, represent two equally contradictory extremes. It is impossible to deny either the Absolute or the Relative, for one of the two at least implies the other, and in every case both exist simultaneously. The infinite is proclaimed equally by the impotence of human reason, to keep from conceiving it, and by the impotence of our senses to ever discover the confines of the universe. On the other hand, the infinite forces itself both on our conception and senses. Is it not then henceforth evident that the finite and infinite co-exist in the universe, and that two kinds of faculties are active in us side by side, the one applied to the finite, formal and sensible, the other clasping the infinite in an unconscious embrace?

"Strike out from the argument the terms Unconditional, Infinite, Absolute, with their equivalents, and in place of them write 'negation of conceivability,' or 'absence of the conditions under which consciousness is possible,' and you find that the argument becomes nonsense . . .

"In such correlatives, it is obvious enough that the negative concept contains something besides the negation of the positive one; for the things of which equality is denied are not abolished from consciousness by the denial. . . Our notion of the Limited is composed, firstly of a consciousness of some kind of being, and, secondly, of a consciousness of the limits under which it is known. In the antithetical notion of the Unlimited, the consciousness of limits is abolished, but not the consciousness of some kind of being. . . . The error consists in assuming that consciousness consists of nothing but limits and conditions, to the entire neglect of that which is limited and conditioned. . . . There must be a residuary consciousness of something which filled up their outlines; and the indefinite something constitutes our consciousness of the non-relative or absolute."*

Herbert Spencer recognises that this "indefinite consciousness of some sort of being is a positive and indestructible element of thought, and goes so far as to attribute to it the reason for our belief in objective reality, a belief so deeply rooted in us that even the conviction of the imperfection of our senses is not sufficient to destroy it. For a modern, the affirmation that this subtle "something" is the one reality and existence, is apparently the resting of the pyramidal universe on the point of a sharp abstraction: for the ancients, it was precisely this point which was the world, and Parabrahm was the immeasureable and unchangeable base and substratum of all, even of illusion. For, if popular instinct is not wrong in taking the words image, form, appearance, etc., as synonyms of mirage, none the more is vulgar sensation deceived in testifying to us the positive existence of something exterior. When we say that the world of

* Herbert Spencer, First Principles, ch. iv.

forms is illusory, we do not clearly mean that it does not exist,* but only that its reality is not its appearance, and this cannot be anything else but the appearance of some reality or other. It should be understood that Parabrahm is not only outside the universe, but also in its midst; that it is not an ultimate abstraction nor the residuum of conceptions which are mutually destructive, but an essential condition of thought and being—while, at the same time, it as much transcends thought as it is beyond existence. Thus we have seen that the finite, being infinitely divisible, is placed between the infinitely great and the infinitely small, and, consequently, contains the infinite in itself. Parabrahm is not only the awful reality of the infinite, but also the supreme reality, eternally and universally present beneath the finite. Duration is the primordial element of consciousness,† and Parabrahm is the nought and infinity of duration, the present and the eternal. Space is the most direct object of perception, and Parabrahm is the beginning and end of space, both the point and the unlimited. "In nature nothing is great, nothing is small, and the structure of the minutest molecule which escapes our research can well be as complex as the formation of the planet which gravitates round our sun."‡ If each millionth of a second brought distinct sensations or new ideas to our consciousness, would the past moment be of less value to us than a century, and would the extent of the future be less conceivable? If our world should suddenly be increased by millions of cubits, and we ourselves experience a propotionate growth, what difference should we see in our environment, and would the dark depth be less pricked with less imperceptible points? If all the choirs of heaven should come and sing our hymns, if every blast of the tempest should come to swell our curses, the great silence would none the less serenely hover o'er both blasphemies and hosannahs. The moment, a nothing placed between the past and the future, and that mathematical abstraction, the point, are non-existent for the same reason as time without limits and space without bounds, and these inconceivables are the signature of Parabrahm in the material world, and without them existence and thought are impossible. The whole of time is in each second, the whole of space in each atom, the least speck of dust is that centre of which the circumference is nowhere,§ the fulcrum of all evolution. Human evolution is a copy of cosmic, personal incarnation images the development of the individual, and physical gestation reproduces the history of animal transformaton. Molecule, cell, star, solar system, nebulæ, and systems of nebulæ, are the steps of an infinite, but infinitely regular, ladder and Parabrahm is the Alpha and Omega of this progression.|| For the antithesis between reason and faith, we substitute the distinction between soul and spirit: and to the perplexity of Hamilton between the absolute

* Compare *The Secret Doctrine*, Vol. I., 10.
† Compare *The Secret Doctrine*, Vol. I., 73 *in voc.* Sesha.
‡ M. Roscoe, *Progrès de la chimie moderne*, *Revue Scientifique*, 1st Oct., 1887.
§ Compare *The Secret Doctrine*, Vol. I., 114.
|| *Ibid.*, Vol. I., 120.

and infinite, we answer that these two terms without being mutually contradictory, exclude all comparison with the finite and relative: it was by opposing the finite to the infinite that Hamilton failed to escape from a contradiction conceived by himself. If metaphysical logic were still in fashion, it is thus that we should formulate the law of the conditioned: "everything which is finite, that is to say, which has form and is conceivable in thought, is placed between two extremes apparently contradictory but absolutely identical." The finite is comprised between the two infinites of greatness and smallness; but, fundamentally, no matter by what quantity it can be increased or diminished, it remains at equal distance from these imperceptible poles. The infinite is neither long nor short, neither infinitely great nor infinitely small; the infinite and measurement have nothing in common, and cannot be compared or opposed. It is an exaggeration to take the term infinite in the sense of extreme size. Extreme size, as also extreme minuteness, belongs to the infinite, and the infinitely great with its co-equal, the infinitely small, are absorbed in Omnipresence, which is the very condition of the existence of the finite, or that which is unchangeable under apparent variations of time and space.

In the same way the absolute, with a capital A, the Absolute understood absolutely, cannot be opposed to the relative. If the absolute could be compared to the relative, it would be its correlative, that is to say, relative itself. A thing which is relative, is only relative, and can only be compared to another relative. The absolute can be considered as the geometrical *locus* of all relatives; but it is still an exaggeration of language to generalize all relatives into a singular term (as if anything but the absolute could be unique) and to oppose this singular *relative* to the absolute, without even perceiving that the very generalization which has been employed to form this relative, has made of it the absolute! The absolute is the supreme synthesis of all pairs of relatives, the fixed point on which the equilibrium of all systems of levers depends. And, as every comparison supposes a common point, while a resemblance without difference does not necessarily imply comparison, so relatives imply the absolute, although the latter is independent of every particular relative. "By fusing a series of states of consciousness, in each of which, as it arises, the limitations and conditions are abolished, there is produced a consciousness of something unconditioned. . . This consciousness is not the abstract of any one group of thoughts, ideas, or conceptions; but it is the abstraction of *all* thoughts, ideas or conceptions. That which is common to them all, and cannot be got rid of, is what we predicate by the word existence. . . . being, apart from its appearances. The distinction we feel between special and general existence, is the distinction between that which is changeable in us, and that which is unchangeable."*

Far from being contradictory, the terms infinite and absolute, restored to their true sense, are super-imposable and identical. The infinite is the omnipresence

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* Herbert Spencer, First Principles, ch. iv.

common to all finites, the absolute that which is common to all relatives. And so, little by little, we see this great truth start forth, that Parabrahm is not only the incomprehensible, but also the base of all comprehension, not only non-existent, but also the very foundation of being. But here we stumble on the corpse of another false idea, that of the first cause. In the second of his Bampton Lectures, so famous in philosophy, Mansel, while thinking to destroy the absolute, killed for ever the hypothesis of creation. The fright of this believer who came into collision with pantheism on all sides, and ended by abandoning the thread of reason which could no longer lead him out of a labyrinth of inextricable contradictions both for materialism and theology, may put us on our guard against certain secular errors of Western thought, and help us to elucidate the true conception of Parabrahm. We seek no other excuse for the frequency or length of quotations.

" There are three terms familiar as household words in the vocabulary of philosophy, which must be taken into account in every system of Metaphysical Theology. To conceive the Deity as he is, we must conceive him as First Cause, as Absolute, and as Infinite. By the *First Cause* is meant that which produces all things, and is itself produced of none. By the absolute is meant that which exists by itself, and having no necessary relation to another being. By the Infinite is meant that which is free from all possible limitation—that than which a greater is inconceivable, and which consequently can receive no additional attribute or more of existence, which it had not from all eternity."

But these three conceptions, all equally indispensable, do they not imply contradiction to each other when viewed in conjunction as attributes of one and the same being? A cause cannot, as such, be absolute; the absolute cannot, as such, be a cause. The cause, as such, exists only in relation to its effect: the cause is a cause of the effect; the effect is an effect of the cause. On the other hand, the conception of the absolute implies a possible existence out of all relation. We attempt to escape from this apparent contradiction, by introducing the idea of succession in time. The absolute exists first by itself, and afterwards becomes a cause. But here we are checked by the third conception, that of the Infinite. How can the Infinite become that which is not from the first? If Causation is a possible mode of existence, that which exists without causing is not infinite; that which becomes a cause has passed beyond its former limits. Creation at any particular moment of time being thus inconceivable, the philosopher is reduced to the alternative of pantheism, which pronounces the effect to be mere appearance, and merges all real existence in the cause.

. . . . . Let us, however, suppose for an instant that these difficulties are surmounted, and the existence of the absolute securely established on the testimony of reason. Still we have not succeeded in reconciling this idea with that of a cause; we have done nothing towards explaining how the absolute can give rise to the relative, the infinite to the finite. If the condition of causal activity is a higher state than that of quiescence, the absolute, whether acting voluntarily

or involuntarily, has passed from a condition of comparative imperfection, to one of comparative perfection, therefore, was not originally perfect. If the state of activity is an inferior state to that of quiescence, the absolute, in becoming a cause, has lost its original perfection. There remains only the supposition that the two states are equal; and the act of creation, one of perfect indifference. But this supposition annihilates the unity of the absolute, or it annihilates itself. If the act of creation is real, and yet indifferent, we must admit the possibility of two conceptions of the absolute, the one as productive, the other as non-productive. If the act is not real, the supposition itself vanishes, and we are thrown once more on the alternative of Pantheism.

Again, how can the relative be conceived as coming into being? If it is a distinct reality from the absolute, it must be conceived as passing from non-existence into existence. But to conceive an object as non-existent, is again a self-contradiction; for that, which is conceived, exists as an object of thought, in and by that conception. We may abstain from thinking of an object at all, but if we think of it, we cannot but think of it as existing.* It is possible at one time not to think of an object at all, and at another to think of it as already in being; but to think of it in the act of becoming, in the progress from non-being into being, is to think that which, in the very thought, annihilates itself; here, again, the Pantheists' hypothesis seems forced upon us. We can think of creation only as a change in the condition of that which already exists; and thus the creature is conceivable only as a phenomenal mode of the being of the creator."†

"*The relative is a reality distinct from the Absolute,*" here is the error; creation is a reality distinct from the creator; here we have anthropomorphism and its results. How can the relative, that is to say, the finite, the illusory, be a reality; and how can it be a reality distinct from the absolute, since the absolute is the necessary reason and foundation of the relative? The relative, in so far as it is relative, cannot be a reality, and the reality beneath the relative is nought but the absolute itself. We have not, then, to think of an object passing from non-being into being; in truth, such a conception would be impossible: we can only conceive that which is *something* becoming something else. But the absolute is not something: we must put a full stop after the word is, and say the absolute does not become, but IS.

The problem of causality is bounded by the relative, and cannot reach the absolute, any more than a sum of finites can reach infinity. Indeed, the equally disputed contradictions which surround these two problems, are equally embarrassing, because they are twin. Spectators and actors of the universal, becoming witnesses and factors of operations by which nothing is self-created, nothing self-destructive, we cannot conceive an absolutely

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* Mansel, Bampton Lectures, No. 2. (See *Theosophist*, Nov. 1884.)

† We cannot, indeed, conceive *an object* as non-existent, but the limits of our thought are not necessarily the limits of existence. We cannot conceive *nothing*, for the same reason that we cannot conceive *all*, because both are one, beyond the horizon of human thought on this plane.

original or absolutely final phenomenon apart from other phenomena; we cannot, without denying the very laws of existence, deny the precession of a series of causes, or the succession of a series of effects, culminating in every phenomenon or proceeding from it. And as our imagination refuses to embrace the infinite, equally so and consequently it refuses to understand these series as indefinite: hence we have the notion of first or final causes. But just as it is impossible for reason to conceive any duration or magnitude as exhausting the totality of being, so a first cause and a final effect are equally unthinkable. Fundamentally, so long as we speak of causes and effects, we think of phenomena and no more get clear of the relative, than we do of the finite in dealing with greatness and smallness. There is no phenomenon which is not both the cause of effects and the effect of causes; the incessant connection between these two series constitutes universal becoming; becoming supposes something which becomes, that is to say something which is. Beings and things are the objects of becoming, its real subject is the immutable or the omnipresent. Parabrahm has nothing to do with the connecting causes to effects,* for this connection is under laws; and how can the Absolute be subjected to laws?

The notion of causation is very complex, and it is sometimes difficult to distinguish between accidents or circumstances which are secondary causes, and the principal or antecedent cause, the efficient cause of Aristotle and the Schoolmen. We do not believe that there exists in our complex universe a single phenomenon due to only one cause; it is, however, sufficiently evident that the preponderance of such or such cause produces such or such phenomenon. In the growth of a tree the accidents are cultivation and the state of the soil or temperature; the antecedent is the virtuality in the germ. When a fruit falls from this tree, the secondary causes can be the wind, the diseased state of the stalk, etc., the true efficient cause is clearly gravitation. We must also distinguish in the chain of phenomena the simple succession in time of causality properly so called; two phenomena can follow one another without any necessary connection existing between them. The mysterious link which connects a cause with its necessary effect is that which we call *karma* in the broadest sense of the word. We must finally distinguish material effects, produced by the co-operation of universal laws or causes, from the volitions of beings, continuous on more or less independent causes. But it requires no long reflection to perceive that all natural effects are produced by forces sent forth to animate and incessantly transform inert matter. Leibnitz expresses a great truth, when he says that: "There is not an existence, however humble, which is not a force, that is to say, a veritable cause. The notion of force is the very base of the notion of existence and of being, for every

* Compare *The Secret Doctrine, sub voc.* Fohat.

substance is a force and every thing which is, has a certain potentiality, a certain causative power."* Without admitting with Boscovitch that matter consists solely of centres of forces, we believe that no substance exists which is not the vehicle (*Upadi*) of universal force or life (*Jiv*). And although the divisions of the Macrocosm are, as we have said, purely logical, all activity is classed in the central column† of efficient volitions which includes the *Saktis* as well as the cosmic laws and the aggregate of individual volitions. But every activity, in addition to the object for which it is exercised or manifested, supposes a subject on which it depends or from which it emanates.

On this point the oriental doctrines demand all our attention. This subject which is cosmic or individual spirit, appears to act, think and enjoy, but in reality has nothing to do with the doings or sufferings of which it is a spectator. It appears active only from the objective, that is to say, illusory, point of view.

The Gnostics understood the mystery of the Holy Trinity,‡ for Psellus tells us in the commentary of his Chaldæan oracles that, spirit, son of spirit, is intellect, the workmen of the fiery world; that is to say, the Eternal Son of the Eternal Father, that Philo calls wisdom, builder of the world; the source, beginning, and worker of all mental and empyrean operations, the fountain of life, that Hermes calls the crater. "When the Father, the first of the Trinity, had made the foundation of (*condidisset*) the universal creature, he delivered it to the spirit; it is the latter which the whole human race, ignorant of the Father's excellence, has named God. Our doctrine is different; it is the spirit (*mens*), the Son of the omnipotent Father, which has made the foundation of every creature and perfected it by his operations. For in the Mosaic scriptures, the Father shows the Son the form or idea of the productions of creatures; but it is the very Son that is the worker and founder of the created work."§ We again find in the Indian and Kabalistic doctrines this idea of the creator reabsorbed within himself, after the emission of a ray in space; it also appears in the myth of the mutilation of Osiris, and of the eternal fecundity of Horus, celebrated in the Book of the Dead; and in that of Zeus reigning in the stead of his dethroned sire. This emanated light is the androgyne Word or mystic Christ of the primitive Christians, represented in the catacombs as a being of double sex, and it it is well understood that this second person of the Trinity has nothing to do with the Jesus of the Gospels. "The mystical Christ of the Gnosis of the pre-Christian types was a being of both sexes, as was the Egyptian

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* Franck, *Dict. phil.*, art. *Cause.*

† See *Le Lotus*, April, 1888. Art. *le Macrocosme.*

‡ Compare *The Secret Doctrine*, Vol I., 58.

§ Kircher, *Sphinx Mystagoga.*

Horus and other of the Messiahs. . . . This is the Christ who appears as both male and female in the book of Revelation. And the same biune type was continued in the Christian portraits of the Christ. In Didrons' Iconography you will see that Jesus Christ is portrayed as a female with the beard of a male, and is called Jesus-Christ as St. Sophia."*

It is the bi-sexual Adonaï, of which mention is made in the *Perfect Way*. Lastly, it is to it that are applied the opening words of the Gospel according to Saint John, which the Church repeats without understanding: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by him; and without him was not anything made that was made.* In him was life; *and the life was the light* of men. And the light shineth in darkness; and the darkness† comprehended it not."

Karma depends entirely on *Jiv*, and the cause of its existence disappears for the *Jiv-an-Mukta* who has once understood the identity of *Jiv* and *Brahman*. The cause of cosmic activity is Fohatic energy resulting from the blending of *Ishwara* and *Prakriti*, and producing the kaleidoscope of combinations between spirit and matter. But, correctly speaking, *Ishwara* cannot be called cause, nor *Prakriti* effect. The real subject and object sleep the eternal Parabrahmic sleep-waking, whilst their son, the androgynous Word, wakes and sleeps.

It is thus that the two breaths of universal respiration are effected. Brahma breaths, and Manvantaras follow Pralayas; evolutions, involutions; decay of empires, their greatness; wrinkles, the dimples of youth; vernal efflorescence, the circling of dead autumn leaves; and the silence of the night, the tumult of the day. Brahma breathes‡ and, therefore, we breathe. If we could place ourselves in the centre of the universe, at the attachment of that huge pendulum which is balanced in the infinite, perhaps we should see that, instead of returning on itself, it described in reality a circular orbit, that periodic is synonymous with cyclic, that every rhythm is a wave, that the *Naga* with its tail in his mouth, and the wheel of Brahma and his breathing are symbols of one and the same truth; we should, perhaps, understand that in Parabrahm is the true identity of primal causes with final, and we should be able to repeat what it alone can say, the why and how of the immense evolution of which it is the beginning and end. But the fond imagination makes incessantly towards absolute night, from solar Pralaya to nebulous Pralaya, and lost in the maze of these partial obscurations, which are ever contained in some vaster Manvantara, refusing to conceive even the possibility of a *universal* sleep, when the *universe* escapes from its embraces, drowned in

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* Gerald Massey, *The Logia of the Lord.*

† Compare *The Secret Doctrine*, Vol. I., 70.

‡ *Ibid.*, Vol. I., 43, 64.

immortality, screams with fear after death and only finds life ever more fatal and intense! The Adepts themselves declare that the duration of a *Maha-kalpa* "baffles"* even their powerful imagination. When space is no longer great, time no more long, when words no longer have sense, that which ought not to be said, can hardly be so. Moreover, as neither cause nor end can be assigned to this awful breathing, and since we are compelled to lean on some starting-point, we can, without practical inconvenience, consider, from our objective point of view, the present Manvantara as eternal, or in every case, the sum of supercosmic principles as co-extensive and identical with Parabrahm, although it is equally beyond its manifestations as in them; and although in it, as Subba Row says, such centres of energy are innumerable. Thus we shall see the Kabala sketch the triple ternary of the Sephiroths in the Absolute by means of the very names of the ineffable En-Soph.

All the modes of existence which we can know are reduced to three categories. Practically, there are only bodies endowed with properties, perceived by beings endowed with faculties. Theoretically, we attribute colour, weight, movement, and in general all the properties of bodies to the action of universal force or life, and we call the substratum of the properties Matter; on the other hand, the faculties of beings, consciousness, volition, instinct are equally manifestations of universal life, and form the contents of that which we call Spirit. Universal action is determined by two other factors; we say determined, and not caused, to avoid the false notions with which the problem of causality is obstructed. Spirit is spectator of the drama which is enacted on the stage of Matter; Idealism and Materialism would persuade us that the public or scenery is the cause of action. At most, we can consider Spirit as the motive (*le motif*) of evolution, of which Force is the motor (*le moteur*), and Matter that which is moved (*le mobile*). These three parallel modes meet only in Parabrahm; that is to say, beyond the infinite. Their blending, of which universal illusion is the fruit, is not a combination; Spirit only becomes spirit, Force only produces force, Matter is only transformed into matter; or, rather, Spirit and Matter remain pure from all mixture.† They only

* Compare *The Secret Doctrine*, Vol. I., 21.

† Our languages are so poor, philosophically, that we fear this will be misunderstood. The Emanations do not transform into each other, but the Manifestations do, and the three Emanations co-exist in all Manifestations. What we mean is, that *Purusha* does not transform into *Prakriti*: but both, united during the manifestations, pass through all transformations. The trinity is the substratum of the higher manifestations, as of the lower existences: essence of substance exists on the spiritual plane as well as on the material one. And the spiritual substance becoming the material substance, it can be said, in one sense, that spirit becomes matter: but Essence does not become Substance any more than matter can *produce* consciousness. Consciousness *awakes* in the material world, because it is already *latent* in every atom of matter. The Holy Trinity resides in the smallest grain of sand as well as in the highest heavens, and nothing happens, nothing exists without its co-operation. A triple cause is necessary to explain the universe, as well as to produce a child: that is, a father, a mother, and the love, attraction, or force that unites them. *Ishwara*, *Prakriti*, and *Fohat*.

seem to become by the illusory action of Force: all light is determined by obscurity, all attraction by repulsion; occultly, it is the same with human affections, and one can demand, with M. Péladan, virtue from the Elohim of vices. This double attraction towards the two poles, Spirit and Matter, existing on all dynamic planes, Force, the source of all efficient causes, is self-destructive by virtue of its character of duality: it is because Shiva destroys eternally the creations of Brahmâ, that Vishnu preserves his apparent existence. Therefore, Force is only a powerful illusion. It cannot be taken for absolute cause; firstly, because it leans on the two other emanations as on a pair of crutches; secondly, because movement contains that other antimony discussed since the palmy days of Elaea and Megara. Rest exists nowhere in nature: everything moves, "everything flows," says Heraclitus. The instance cited by Herbert Spencer of a sailor walking on the deck of a vessel in motion, on the ocean, turning with the earth round the sun which is itself in motion, is too well known to be repeated; Hartmann reasons in the same way: "The ball is said to move towards the target; the target, however, could equally well be said to proceed towards the ball; and the resistance of the target to the ball is not so much the resistance of an immovable target, as the *vis viva* of a target in motion." But Parmenides objects that absolute motion is an absurdity, for movement supposes space and bodies: Zeno shows that swift-footed Achilles will never overtake the tortoise; Kant unmasks the relativity of a displacement which, as it supposes fixed points, cannot exist in the unlimited; and according to Herbert Spencer, "it is impossible to represent to the thought the transition between rest and movement, for they seem to imply an interruption in the law of continuity, although such a flaw is inconceivable." Fundamentally, these contradictions, like the others, are purely apparent. There is in the universe more or less movement, as there is also more or less space and Time. To say that absolute rest does not exist in nature and that absolute movement is absolutely incomprehensible, is the continued assertion that the Absolute is not the relative. Rest and movement are correlatives with which the Absolute has nothing in common, poles apparently opposed, but absolutely identical. Absolute rest is beyond our conception, and also, according to occult science, beyond existence. This is the meaning of one of our first axioms, that nothing is dead in the universe: that there is not one atom of matter devoid of force, of capacity for motion, of life, of capacity for transformation; everything that exists changes, however slowly, and therefore lives. But if, starting from relative or apparent rest, such as we can conceive, we follow the increasing velocities of planets, electricity, light, and thought, where shall we land after this *Course à l'abîme*, if not in Omnipresence, that limit of rapidity, which no longer requires no time to pass from one point

to another, however distant? But this Omnipresence, this perfect motion, is it not the same as perfect rest? Thus the two extremities of the scale of velocity unite in Parabrahm; round the six wheels of Fohat turns the great wheel of Brahma, invisible owing to its rapidity, which Democritus calls "the immovable mover," and of which Mencius says that "its calm commands movement."

Moreover, whatever emanation we endeavour to fathom, its Protean form continually escapes us by more and more subtle transformations and more and more abstract simplifications. If we wish to seize Matter, it flees before our physical, astral and spiritual analysis successively, and with Spencer, we fold in our arms nought but the shadow of the Unknowable. If we study the nature of Spirit, its omniscience leads us finally to the Unconscious of Hartmann. The antinomy of these two primordial emanations is the base of all those which have troubled philosophy. From the side of the relative, it eludes human thought; from that of the Absolute, we might say that it does not exist, if we could say anything.

Once established that for Parabrahm there is neither subject nor object, we ought logically to conclude that there is neither cause nor effect, beginning nor end, and that the conceptions of cause of existence and goal of attainment exist only in connection with evolution. Our ideas of perfection are perfectly inapplicable to the Absolute, and it is only our imperfection which makes us ask whether it deteriorates in giving birth to the relative. Such an act, if it were real, could be neither unconscious and necessary, nor conscious and voluntary. Consciousness, being a relation, cannot be conceived as the end of cosmic activity, and only represents a means or incident therein: omniscience being for us identical with unconsciousness, these two poles of existence should unite in a superior and inconceivable identity. In the same way, all our ideas of fate presuppose free-will, and the greater or less liberty is determined precisely by the less or greater correspondent necessity. Parabrahm is independent of these qualifications; for if, on the one hand, every fatality is a limit, on the other, all liberty to choose supposes the possibility of choosing the worst, that is to say, of self-deception. Lastly, our idea of perfection depends on the apparent contrast between good and evil. This antinomy of pure sentiment having been disposed of by a more competent pen than our own,* we will limit ourselves to indicating how it is connected with the apparently inexplicable co-existence of Spirit and Matter. It is the fashion to father on Eastern mysticism the pessimism of German schools: but the mystic

* See in *Le Lotus*, No. 10, an article by H. P. Blavatsky on the origin of evil. The author there refutes the theories of Dr. Maitlander, according to whom evil arises from the very laws of nature and from the infinite divisibility of matter, by showing that this dissolving force is constantly counterbalanced by a universal tendency to synthesis.

only despises his present life because he has glimpses of a mode of existence infinitely superior, whilst the materialistic nihilist, caught in the net of illusions, can only aspire to a useless and impossible suicide. We are very ill-placed to judge of the value of good and evil; Theosophy widens to a singular degree our horizon, by teaching at the outset that the sorrows of physical life are largely compensated by proportionate joys in *Devachan*, secondly, that if evil predominates at present in the world, it is because we are passing through an inferior period of evolution and are in the inauspicious age of the *Kali-yug*, but that the age of gold will return and humanity will know spiritual states proportionately exalted, so as to blot out the evil dream; lastly, that every evil comes from ignorance, from selfishness and desire; that is to say, from attachment to matter, but that there exists within ourselves a principle of knowledge, love and happiness. *Duhkham* is a property of *Prakriti:* evil is the good of matter; evil only exists in connection with consciousness; further, the consciousness even of evil is itself a blessing. There is something grand in sympathizing with the sorrows of another or in observing one's own sufferings. It was not without inward satisfaction that Hartmann and Schopenhauer wrote their philosophic lamentations. It is because Spirit, the centre of all consciousness, is naturally *Ananda*, blessed; *Ananda*, we repeat, not *Suhkham*. This blessedness can no more be applied to our highest joys than to our deepest sorrows. "In intense pain a point is reached where it is indistinguishable from its opposite pleasure. This is, indeed, so, but few have the heroism or the strength to suffer to such a far point. It is as difficult to reach it by the other road. Only a chosen few have the gigantic capacity for pleasure, which will enable them to travel to its other side. Most have but enough strength to enjoy and to become the slave of the enjoyment."* It has been observed that the acme of pleasure is forgetfulness of self: he is no artist who has never experienced that dead faint of contemplation, when, all else forgotten, our very being, charmed and fascinated, is drawn out of ourselves into the realized ideal, whether truth embodied in prose or verse, Galatea vivified in marble, or the music of the spheres imprisoned in instruments. Unconsciousness is the unconscious goal of our most enthusiastic aspirations, as of our never-ending pursuits through over-frequented and muddy roads. The very sentences we use, "killed with joy," "lost in rapture," "beyond oneself with pleasure," etc., show once more that popular sayings are very wise indeed when not absolutely nonsensical.

So that joy no more than sorrow, virtue than vice, and generally good than evil, can be considered either metaphysically or practically as ends in themselves; they are simply means to raise us to heights from which we

* Through the Gates of Gold, p. 109.

shall be able to view them as identical, and consequently non-existe nt. Thus the nightmares of the bitter hours of darkness and the sweetness of love dreams disappear before the reality of the da wn.

The error, therefore, of idealism as of materialism, of atheism as of anthropomorphism, consists in taking an extreme for a supreme principle. The dogma of creation arbitrarily cuts the knot of one difficulty to give rise to a thousand. Positivism does not solve the problem ; it refuses to see it by wrapping itself in a veil of illusion, thinking to escape the danger, like the ostrich, by putting its head under its wing. Western metaphysics, in persisting in taking for real existence that which is only relative existence, and consequently absolute illusion, and professing to assign a real cause to this illusory effect, is lost in a labyrinth of contradictions which even philosophers, apparently the least idolatrous, have not been able to reconcile. We therefore see a thinker like Hartmann, after maintaining that the Unconscious is forced to give birth to evolution by a feeling of transcendental pain or inner discomfort, expiating this original impiety by the monstrous and fatal corollary of universal suicide. Less repugnant are the theories of Hegel and Schelling,* who suppose in pure Being a desire to become conscious, for they are not more difficult to understand, in spite of their involuntary absurdity, than the conception consciously symbolized in the revolt and fall of the angels, or in the theft and punishment of Prometheus. But the only philosophically satisfactory interpretation is the insignificance or even the non-existence, from the Parabrahmic standpoint, of universal illusion. And when we have completed this conclusion by showing that, from the relative point of view, it is the Absolute which is non-existent, we shall understand that the justification of antinomies consists in the fact that they are indispensable not only to reason which examines them and to consciousness, but also to very existence. And if, then, we were asked the *raison d'être* of existence, we could answer that such a question, besides being useless and absurd even to sacrilege, if there could be any sacrilege therein, seems at least ridiculous from beings in whom the desire of living is so deeply rooted. The reason of being is non-being; and the reason of non-being is being. The means of all knowledge is to identify oneself with universal unconsciousness. Mystery is necessary for him who cannot cannot comprehend the incomprehensible. It is evident, in all cases, that everyone should seek in himself an answer that can only come from the inmost depths of our being. Theosophy has this advantage that, while it declares such problems insoluble from the side of the relative, it shows us the means of solving them by self-identification with the Absolute.

"We ought to begin with pure Being, because it is both pure thought

* Compare *The Secret Doctrine*, Vol. I., 50, 51.

and *immediate*, simple and indeterminate, and because a beginning, although incapable of being made a middle term, should be able to be ultimately determined. This pure being is only pure abstraction, and consequently absolute negation, which, considered in its immediate state, is non-being. Non-being in so far as it forms a thing immediate and identical to itself, does not differ from Being. . . . . If, when it is maintained that the unity of being and nothingness is incomprehensible, it is meant that it cannot be represented, even then it is so much the farther from the truth that in the infinite number of representations there is not one which contains this unity; and in saying that it is impossible to represent it, nothing else can be meant but that the notion is not found in each particular representation exemplified, if we may use the term . . . Philosophical comprehension is not ordinary understanding, neither is it arrived at by the methods commonly employed in the other sciences. . . . A man, perhaps, represents to himself pure Being by the image of pure light, and pure Nothingness under the image of pure night. But if this sensible representation is applied to Being and Nothingness, we shall be easily convinced that in absolute brightness we can only see as much or as little as in absolute night. Pure light and pure darkness are two equally empty determinations. It is only in determinated night, and light is determined by darkness, as the latter is by light, that anything can be distinguished; because obscured light and lightened obscurity contain a difference which gives them a determinated existence." Hegel* adds that the truth of being and non-being is in the unity of the two, and this unity is Becoming. We say that Becoming, or Illusion, is the opposition or fusion of the two, while their unity, incomprehensible to thought, but not to intuition, constitutes the supreme reality, Parabrahm. But it is interesting to see Western philosophy returning by a circuituous path to the ancient conception of being—non-being (negative existence).

Another of the *nature philosophers*, perhaps the greatest, although the least understood, William Oken, whose only fault was to be born before Darwin, expresses the same truth in a mathematical form: "The identity of all multiples, or of all things, with themselves and supreme unity constitutes the *Essence* of things; the limitation or definition of the Ideal is their *Form:* this limitation is only an ideal relation. All plurals are identical to themselves and the supreme principle in essence; in other words, all singulars are united by essence to the supreme One. All diversity of plurals lies simply in their form, limitation or manifestation.

"There is only one essence in all things, the O,† the supreme identity, but there is an infinite number of forms. The ideal nought is absolute

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* Logique (trad. de A. Véra.)

† Compare *The Secret Doctrine*, Vol. I., 94.

or monadic unity, not a singularity, like an individual thing or the number 1, but an indivisibility or absence of number in which can be discovered neither the 1 nor the 2, neither line nor circle, a pure identity. The mathematical nought is the eternal. It is not subjected to any definition of time or space, it is neither finite or infinite, neither great nor small, neither at rest nor in motion, but it is and is not all these. The eternal is the *nothing* of nature.

"The origin of the singular is nothing else but a manifestation of the Eternal. Thereby unity, splendour, homogeneity, are lost and turned into multiplicity, obscurity, diversity.

"(+ −) is nothing else than the definition of O. This duality is the monad itself under another form. In multiplication it is the form alone which changes. The Eternal becomes the real by a dual division of itself. Once manifested, it is either positive or negative. Nought differs from infinite unity only because it is not affirmed.

"+ presupposes O; − presupposes + and O; but O presupposes neither + nor −. Purely negative quantities are a nonentity, for they can only be connected with positive magnitudes. − is the retrogression of + into O.

"The nothing becomes a something simply by positing itself. The nothing is simply the neglect to posit itself. The something (+ −) has not, then, started or emerged from nothing; the nothing has not produced a correlative: (× −) is not something else than nothing; all the undivided nothing has become unity. The nothing, once posited as nothing, equals 1. In this case, we cannot speak of production or evolution, but of the complete identity and uniformity of the nothing with the something; it is a product innocent of birth.

"Generally speaking, there is no nothing. Even nothing is something. While numbers are, in a mathematical sense, positings and negations of *nothing*, they are, in a philosophical sense, positings and negations of the *Eternal*. The essence of numbers is nothing else than the Eternal.* The Eternal alone is or exists, and nothing but it exists in the existence of a number. There is nothing, therefore, real but the Eternal.† The singular is nothing by itself, but the Eternal is in it. The existence of the singular is not its own existence, but that of the Eternal. There exists nothing but nothing, nothing but the Eternal; and every individual existence is only an illusory one.

"As soon as O exists, it is + −. The realization of the Eternal is a complete antagonism of itself. The Being of the Eternal is, therefore, a

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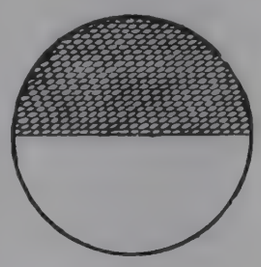
* Compare *The Secret Doctrine*, Vol. I., 66, 98.

† Oken understands by *real* the universe, and by *eternal* Parabrahm. This phrase is, therefore, the translation of the Sanskrit. *Sarvam Khalvidam Brahman.* (*Ibid.* Vol. I. 48)

self-manifestation. Every act of self-manifestation is double: it is a manifestation (=+), but a manifestation of itself, and consequently a retrogression into O (= –). It is by negation that the finite is united to the Eternal. Every disappearance of the finite is a return to the Eternal."*

Thus we have returned to our starting-point. Beyond All there is Nothing, and absolute being cannot be distinguished from Non-being. We have reached the limits of our thought and even of our existence, and we ought to conclude in all humility that of absolute Being we can say nothing. Parabrahm exists only by the existence of the finite; and in the absence of the latter, it cannot be said to exist; and this is the reason of existence. But existence is only an illusion, and, from the standpoint of Parabrahm, does not exist. In other words, Parabrahm can be viewed under two complementary and perfectly symmetrical aspects, like as the two halves of a picture in a kaleidoscope are always perfectly opposed to one another, however they may be altered by the turning of the instrument. The first of these aspects represents perfect non-existence, or rather does not represent anything, that is to say, does not exist. The second aspect represents perfect existence, and should consequently contain all the elements of existence.



These two halves are separated by the horizon of eternity. The beyond of this horizon is as unknowable to us as the other side of the moon. And as the bright side of the moon does not shine with its own, but with a reflected light, so the intelligible side of Parabrahm is only intelligible by the reflection of the unintelligible in the mirror of illusion. These two sides are intimately united and the one only exists by the other. Absolutely, Parabrahm can neither be comprehended nor represented: it is the white sheet of every figure, the ineffable, which silence alone can praise. As the substance of illusion and nothing else, Parabrahm is equally incomprehensible, for the two limit-lines of existence are parallel, and the point where they meet is without existence as it is beyond thought; hence the impossibility of conceiving it as first cause. But if we consider it at the same time both as pure existence, that is to say, non-existence, and as substratum of the relative, that is, the absolute, we can represent it by the old symbol of Hermes Trismegistus, the point in the

* Oken, *Lehrbuch der Naturphilosophie; Erster Thiel. Mathesis*, 1 *Buch, Theosophie* (Jena 1809).

circle. The point will then be the potentiality of manifestation, and will represent, compared to the circle, a quantity which can be neglected and which is non-existent. The circle, in comparison with the point, will be nowhere. And as an infinity of points can be taken in the circle, so Parabrahm can be the substratum of an infinity of illusions. Hartmann reproaches Schopenhauer with denying *a priori* the possibility of having other modes of existence than thought and extent, and we can suppose, with Subba Row, that other centres of force exist in Parabrahm besides the Cosmic Logos. If the number of like centres were unlimited, however awful this conception of an infinity of universes might be, it would repair the difficulty which we experience in understanding Parabrahm as potential, a difficulty, however, for which our humanity alone is responsible; these universes would not be necessarily co-existent, but Parabrahm would always exist by at least one of them; the area of existence in Parabrahm would be represented, at every given moment, by a certain circle determined by a certain radius, which circle, the instant after, would be reabsorbed into its centre to sleep the sleep of Pralaya, after transmitting its potentialities of expansion and contraction to another point.* This would explain why we cannot conceive the idea of universal Pralaya, but can only represent Parabrahm as the limit of all existence. It should be remarked that, in this awful eternity, the chances for the same point reawakening are $\frac{1}{\infty}$, that is to say, none, and then we should understand the depth of the occult doctrine which teaches that the universe exists eternally,† as potentiality, in Parabrahm, and that, although subject to successive periods of activity and rest, it never begins its evolution again on the same level.

We must not, however, forget that this expansion and contraction are purely negative. The breathing of Brahma only exists for those who listen for it, plunged in sacred sleep. Brahma's self knows not of the breathing. The two aspects of Parabrahm are aspects of one and the same reality. It is this which Indian philosophy explains when saying: "*Brahm* and *Kutastha* are ever one," and: "*Tat-wam asi*," that is to say, thou art that, or that is thou. *Ishwara* is Parabrahm, *Sakti* is Parabrahm, *Mula-prakriti* is Parabrahm. The visible side of Parabrahm is the whole of spiritual manifestation; and the trinity which reduces itself to unity, the triangle‡ which represents this primordial manifestation is summed up in one point, in which is contained the triple potentiality of the entire universe. The point represents the only form under which the universe exists externally for and in Parabrahm. The point, in

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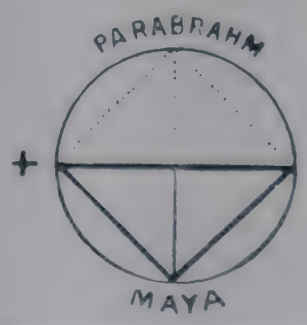
* Compare *The Secret Doctrine*, Vol. I., 172.
† *Ibid.*, Vol. I., 16.
‡ Compare *The Secret Doctrine*, Vol. I., 113.

developing the circle, does none the less remain the point, the centre of the circle, in the same way as the potentiality of the germ, asleep in the egg, subsists after the developement of the animal, since the latter possesses, in its turn, the power of generation. Compared with the Absolute, the grain is not distinguished from the fruit, nor the effect from the cause; compared with the Infinite, point and circle are identical. One of the Masters writes: "The circle indicates the bounding, circumscribing quality of the *all*, the universal principle which from any given point expands so as to embrace all things while embodying the potentiality of every action in the Kosmos. As the point is the centre round which the circle is traced, they are identical and one, though from the stand-point of Maya and Avidya (illusion and ignorance), one is separated from the other by the manifested triangle. . . ." And further, "Pythagoras had a reason for never using the useless figure 2, and for altogether discarding it. The one can, when manifesting, become only three. The unmanifested, when a simple duality, remains passive and concealed. . . . The duality could never tarry as such, and would have to be re-absorbed into the *One*." The circle is the symbol of the infinite, and the straight line of the finite. But even the circle contains three elements —centre, surface and circumference; and it is impossible to make a finite figure of two straight lines, the simplest rectilineal figure being the triangle. The symbol of Parabrahm, therefore, as base of manifestation, will be the six-pointed star, the Hindu *Sri-Antara*, or the *Chakram** of Vishnu, the buckler of David, or Solomon's seal. He who can decipher this figure, the synthesis of all occult science, knows the secret of life and death, of the knowledge of good and evil, of the philosopher's stone, of the ineffable Word, and of the quadrature of the circle, as well as the mystery of the Holy Trinity. The double aspect of Parabrahm is therein shown by the dark triangle, the reverse of the white or uncoloured triangle, the illusory reflection of invisible reality. These complementary triangles represent also, the male and female principles, triple spirit and triple matter. Attraction or gravity break this equilibrium; the two triangles, sliding in opposite directions, lose the equality of their sides. The fall into matter is accomplished, and the square inscribed in the circle gives us the algebraical formula of the law of the conditioned:



* Compare *The Secret Doctrine*, Vol. I., 114, 215.

Instead of + and —, we could put being and non-being, spirit and matter, greatness and smallness, good and evil, light and darkness, etc. . . . . , the result would be always correct. But the convergence of these extremes in the upper half of the circle will remain always incomprehensible for us, until the mystery of redemption shall atone for that of incarnation, and the four extremities of the world disappear with the cross, together with the two illusions called God and Devil. And such is the grace I pray to be upon you. AUM !

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